LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

TO

HIS SON,

PHILIP STANHOPE, Esq;

LATE ENVOY EXTRAORDINARY AT THE COURT OF DRESDEN.

VOL. I.





PHILIP DORMER STANHOPE

EARL OF CHESTERFIELD.

From a Painting by Mr. Hoare, in the Possession of
Solomon Dayrolles Esq.

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EARL OF CHESTERFIELD,

TO

HIS SON,

PHILIP STANHOPE, Esq;

LATE ENVOY EXTRAORDINARY AT THE COURT OF DRESDEN:

TOGETHER WITH

SEVERAL OTHER PIECES

ON VARIOUS SUBJECTS.

PUBLISHED BY

Mrs. EUGENIA STANHOPE,

FROM THE ORIGINALS NOW IN HER POSSESSION.

IN TWO VOLUMES.

VOL. I.

LONDON:

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M.DCC.LXXIV.

MVSEVM
BRITAN
NICVM

TO THE RIGHT HONOURABLE THE

LORD NORTH,

FIRST LORD COMMISSIONER OF THE TREASURY,

CHANCELLOR OF THE EXCHEQUER,

CHANCELLOR OF THE UNIVERSITY OF OXFORD,

AND KNIGHT OF THE MOST NOBLE ORDER

OF THE GARTER.

MY LORD;

PRESUMING on the friendſhip with which your Lordſhip honoured me in the earlier part of our lives, the remembrance of which I ſhall ever retain with the moſt lively and real ſentiments of gratitude, under the ſanction of your name, I beg leave to introduce to the world the following Letters.

I hope your Lordſhip's approbation of a work, written by the late EARL of CHESTERFIELD, on ſo

a important

important a ſubject as Education, will not fail to ſecure that of the Public: and I ſhall then feel myſelf happy in the aſſured merit of uſhering into the world ſo uſeful a performance.

The uſual ſtyle of Dedications would, I am confident, be unpleaſing to your Lordſhip; and I therefore decline it. Merit ſo conſpicuous as your's requires no panegyric. My only view in dedicating this work to your Lordſhip, is, that it may be a laſting memorial, how much, and how really the character of the Great Miniſter, united to that of the Virtuous Man, is reſpected by the diſintereſted and unprejudiced; and by none more than,

My LORD,

Your Lordſhip's moſt obedient,

And moſt humble Servant,

EUGENIA STANHOPE.

Golden Square,
March the 1ſt,
1774.

ADVERTISEMENT.

THE death of the late Earl of Cheſterfield is ſo recent, his Family, his Character, and his Talents ſo well known, that it would be unneceſſary to attempt any account of his Lordſhip's life. But, as theſe Letters will probably deſcend to poſterity, it may not be improper to explain the general ſcope of them, and the reaſon that induced him to write on the ſubject of Education.

It is well known, that the late Earl of Cheſterfield had a natural Son, whom he loved with the moſt unbounded affection, and whoſe Education was, for many years, the chief engagement of his life. After furniſhing him with the moſt valuable treaſures of ancient and modern Learning, to thoſe acquiſitions he was deſirous of adding that knowledge of Men, and Things, which he himſelf had acquired by long and great experience. With this view were written the following Letters; which, the Reader will obſerve, begin with thoſe dawnings of inſtruction adapted to the capacity of a Boy, and riſing gradually by precepts and monitions, calculated to direct and guard the age of incautious Youth, finiſh with the advice and knowledge requiſite to form the Man, ambitious to ſhine as an accompliſhed Courtier, an Orator in the Senate, or a Miniſter at foreign Courts.

In order to effect these purposes, his Lordship, ever anxious to fix in his son, a scrupulous adherence to the strictest Morality, appears to have thought it the first, and most indispensable object—to lay, in the earliest period of life, a firm foundation in good Principles and sound Religion. His next point was, to give him a perfect knowledge of the dead Languages, and all the different branches of solid Learning, by the study of the best ancient Authors; and also such a general idea of the Sciences, as it is a disgrace to a gentleman, not to possess. The article of instruction with which he concludes his System of Education, and which he more particularly enforces throughout the whole Work, is the study of that useful and extensive Science, the Knowledge of Mankind: in the course of which, appears the nicest investigation of the Human Heart, and the springs of Human Actions. From hence we find him induced to lay so great a stress on what are generally called Accomplishments, as most indispensably requisite to finish the amiable and brilliant part of a compleat Character.

It would be unnecessary to expatiate on the merits of such a Work, executed by so great a Master. They cannot but be obvious to every person of sense; the more, as nothing of this sort has (I believe) ever been produced in the English language. The candour of the Public, to which these Letters appeal, will determine the amusement and instruction they afford. I flatter myself, they will be read with general satisfaction; as the principal, and by far the greater part of them, were written when the late Earl of Chesterfield was in the full vigour of his mind, and possessed all those qualifications for which he was so justly admired in England, revered in Ireland, and esteemed wherever known.

Celebrated

Celebrated all over Europe for his ſuperior Talents as an Epiſtolary writer, for the brilliancy of his Wit, and the ſolidity of his extenſive Knowledge, will it be thought too preſumptuous to aſſert, that he exerted all thoſe faculties to their utmoſt, upon his favourite ſubject—Education? And that, in order to form the Mind of a darling Son, he even exhauſted thoſe powers which he was ſo univerſally allowed to poſſeſs?

I do not doubt but thoſe who were much connected with the Author, during that ſeries of years in which he wrote the following Letters, will be ready to vouch the truth of the above aſſertion. What I can, and do aſcertain is, the Authenticity of this Publication; which compriſes not a ſingle line, that is not the late Earl of Cheſterfield's.

Some, perhaps, may be of opinion, that the firſt letters in this collection, intended for the inſtruction of a child, then under ſeven years of age, were too trifling to merit publication. They are, however, inſerted by the advice of ſeveral gentlemen of learning, and real judgment; who conſidered the whole as abſolutely neceſſary, to form a compleat ſyſtem of education. And, indeed, the Reader will find his Lordſhip repeatedly telling his Son, that his affection for him makes him look upon no inſtruction, which may be of ſervice to him, as too trifling or too low; I, therefore, did not think myſelf authoriſed to ſuppreſs what, to ſo experienced a man, appeared requiſite to the completion of his undertaking. And, upon this point, I may appeal more particularly to thoſe, who, being fathers themſelves, know how to value inſtructions, of which their tenderneſs and anxiety for their children, will undoubtedly make them feel the neceſſity. The inſtructions ſcattered throughout thoſe Letters, are happily calculated,

"*To teach the young idea how to ſhoot,*"

To form and enlighten the infant mind, upon its firſt opening, and prepare it to receive the early impreſſions of learning, and of morality. Of theſe, many entire letters, and ſome parts of others, are loſt; which, conſidering the tender years of Mr. Stanhope, at that time, cannot be a matter of ſurprize, but will always be one of regret. Wherever a complete ſenſe could be made out, I have ventured to give the fragment.

To each of the French letters, throughout the work, an Engliſh tranſlation is annexed: in which I have endeavoured to adhere, as much as poſſible, to the ſenſe of the original: I wiſh the attempt may have proved ſucceſsful.

As to thoſe Repetitions, which ſometimes occur, that many may eſteem Inaccuracies, and think they had been better retrenched: they are ſo varied, and their ſignificancy thrown into ſuch, and ſo many different lights, that they could not be altered without mutilating the work. In the courſe of which, the Reader will alſo obſerve his Lordſhip often expreſsly declaring, that ſuch repetitions are purpoſely intended, to inculcate his inſtructions more forcibly. So good a reaſon urged by the author for uſing them, made me think it indiſpenſably requiſite not to deviate from the original.

The letters written from the time that Mr. Stanhope was employed as one of his Majeſty's Miniſters abroad, although not relative to Education, yet as they continue the ſeries of Lord Cheſterfield's Letters to his Son, and diſcover his ſentiments on various intereſting ſubjects, of public as well as private concern, it is preſumed they cannot

fail of being acceptable to the Public. To these are added some few detached pieces, which the Reader will find at the end of the second volume. The Originals *of those, as well as of* all *the Letters, are in my possession, in the late Earl of Chesterfield's hand-writing, and sealed with his own seal.*

I beg leave to add, that if the following work proves of as much utility to the Youth of these Kingdoms, as the Letters were to the person for whose immediate instruction they were written, my utmost wishes will be gratified; and I shall esteem myself happy in reflecting, that, though a Woman, I have had the most real of all satisfactions,—that of being of some use to my Country.

LORD

FORD

LORD CHESTERFIELD's

LETTERS.

LETTER I*.

ON me dit, Monſieur! que vous vous diſpoſez à voïager, et que vous débutez par la Hollande. De ſorte que j'ai crû de mon devoir, de vous ſouhaiter un bon voïage, et des vents favorables. Vous aurez la bonté, j'eſpere, de me faire part de vôtre arrivée à la Haye; et ſi après cela, dans le cours de vos voïages, vous faites quelques remarques curieuſes, vous voudrez bien, me les communiquer.

La Hollande, où vous allez, eſt de beaucoup, la plus belle, et la plus riche des Sept Provinces-Unies, qui toutes enſemble, forment la République. Les autres ſont celles de Gueldres, Zélande, Friſe, Utrecht, Groningue, et Over-Yſſel. Les Sept Provinces compoſent, ce qu'on appelle, les Etats Généraux des Provinces-Unies, et ſont une République très puiſſante, et très conſidérable.

Une République, au reſte, veut dire un gouvernement tout-à-fait libre, où il n'y a point de Roi. La Haye, où vous irez d'abord, eſt le plus beau village du monde, car ce n'eſt pas une ville. La ville d'Amſterdam, conſée la capitale des Provinces-Unies, eſt très

* Cette Lettre eſt un pur badinage, Mr. Stanhope aïant fait un voïage en Hollande a l'age d'environ cinq ans.

belle, et très riche. Il y a encore pluſieurs villes fort conſidérables en Hollande, comme Dordrecht, Haerlem, Leyde, Delft, Rotterdam, *&c.* Vous verrez par toute la Hollande, une extrême propreté: les rües mêmes, y ſont plus propres que nos maiſons ne le ſont ici. La Hollande fait un très grand commerce, ſurtout à la Chine, au Japon, et au reſte des Indes Orientales.

Voici bien des fêtes de ſuite, que vous allez avoir, profitez-en, divertiſſez vous bien, et à vôtre retour, il faudra regagner le tems perdu, en apprenant mieux que jamais. Adieu.

TRANSLATION*.

I AM told, Sir, you are preparing to travel, and that you begin by Holland; I therefore thought it my duty to wiſh you a proſperous journey, and favourable winds. I hope you will be ſo good as to acquaint me with your arrival at the Hague; and if, in the courſe of your travels, you ſhould make any curious obſervations, be ſo kind to communicate them to me.

Holland, where you are going, is, by far, the fineſt and richeſt of the Seven United Provinces, which, all together, form the Republic. The other Provinces are, Guelderland, Zealand, Frieſland, Utrecht, Groningen, and Overyſſel; theſe Seven provinces form what is called the States General of the United Provinces: this is a very powerful, and a very conſiderable Republic. I muſt tell you, that a Republic is a free State, without any King. You will go firſt to the Hague, which is the moſt beautiful village in the world; for it is not a town. Amſterdam, reckoned the capital of the United Provinces, is a very fine, rich city; there are, beſides, in Holland, ſeveral conſiderable towns, ſuch as Dort, Haerlem, Leyden, Delft, and Rotterdam.

* This Letter is a mere pleaſantry, Mr. Stanhope having been carried to Holland when he was but about five years of age.

You will obſerve, throughout Holland, the greateſt cleanlineſs; the very ſtreets are cleaner than our houſes are here. Holland carries on a very great trade, particularly to China, Japan, and all over the Eaſt Indies.

You are going to have a great many holydays all together; make the beſt uſe of them, by diverting yourſelf well. At your return hither, you muſt regain the loſt time, by learning better than ever. Adieu.

LETTER II.

A Iſleworth.

MON CHER ENFANT,

COMME, avec le tems, vous lirez les anciens Poëtes Grecs et Latins, il eſt bon d'avoir premiérement quelque teinture des fondemens de la poëſie, et de ſavoir en general, les hiſtoires aux quelles les Poëtes font le plus ſouvent alluſion. Vous avez déjà lû l'Hiſtoire Poëtique, et j'eſpere que vous vous en ſouvenez: vous y aurez trouvé celle des Dieux, et des Déeſſes, dont les Poëtes parlent à tous momens. Même les Poëtes modernes, c'eſt à dire, les Poëtes d'aujourdhui, ont auſſi adopté toutes ces hiſtoires des Anciens. Par exemple; un Poëte Anglois ou François, invoque au commencement de ſon ouvrage, Apollon le Dieu des vers, il invoque auſſi les neuf-Muſes, qui ſont les Déeſſes de la Poëſie, il les prie de lui être propices ou favorables, et de lui inſpirer leur génie. C'eſt-pourquoi je vous envoïe ici l'hiſtoire d'Apollon, et celle des neuf-Muſes, ou neuf-Sœurs, comme on les nomme ſouvent. Apollon eſt auſſi quelquefois appellé le Dieu du Parnaſſe, parceque le Parnaſſe eſt une montagne, ſur laquelle on ſuppoſe qu'il eſt fréquemment. C'eſt un beau talent que de bien faire des vers; et

j'eſpere que vous l'aurez, car comme il eſt bien plus difficile d'exprimer ſes penſées en vers qu'en proſe, il y a d'autant plus de gloire à le faire. Adieu.

TRANSLATION.

Iſleworth.

MY DEAR CHILD,

AS you will, in time, read the ancient Greek and Latin Poets, it is proper that you ſhould firſt have ſome notion of the foundation of poetry, and a general knowledge of thoſe ſtories to which Poets moſt commonly allude. You have already read the Poetical Hiſtory, and I hope you remember it. You will have found there the hiſtories of Gods and Goddeſſes, whom the Poets are continually mentioning. Even modern Poets (that is to ſay, thoſe of the preſent times) have adopted all the hiſtories of the ancient ones.

For example; an Engliſh or a French Poet, at the beginning of his work, invokes Apollo, the God of Poetry; he alſo invokes the nine Muſes, who are the Goddeſſes of Poetry. He intreats them to be propitious, or favourable; and to inſpire him with their genius. For this reaſon, I here ſend you the hiſtory of Apollo, and that of the nine Muſes, or nine Siſters, as they are frequently called.

Apollo is alſo often named the God of Parnaſſus; becauſe he is ſuppoſed to be frequently upon a mountain, called Parnaſſus. The making verſes well, is an agreeable talent, which I hope you will be poſſeſſed of; for, as it is more difficult to expreſs one's thoughts in verſe, than in proſe, therefore the being capable of doing it is more glorious. Adieu.

LETTER III.

APOLLON étoit fils de Jupiter et de Latone, qui accoucha de lui et de Diane, en même tems, dans l'île de Délos. Il eſt le Dieu du Jour, et alors il s'appelle ordinairement Phœbus. Il eſt auſſi le Dieu de la Poëſie, et de la Muſique; comme tel il eſt répreſenté avec une lyre à la main, qui eſt une eſpece de harpe. Il avoit un fameux temple à Delphes, où il rendoit des Oracles, c'eſt-a dire, où il prédiſoit l'avenir. Les Poëtes l'invoquent ſouvent pour les animer de ſon feu afin de chanter dignement les loüanges des Dieux et des Hommes.

Les neuf-Muſes étoient filles de Jupiter, et de la Déeſſe Mnemoſyne, c'eſt à dire la Déeſſe de la Mémoire; pour marquer que la mémoire eſt neceſſaire aux arts, et aux ſçiences.

Elles s'appellent, Clio, Euterpe, Polymnie, Thalie, Melpomene, Terpſichore, Uranie, Calliope, Erato. Elles ſont les Déeſſes de la Poëſie, de l'Hiſtoire, de la Muſique, et de tous les arts, et les ſçiences. Les Poëtes ont repreſenté les neuf-Muſes fort jeunes, et fort belles, ornées de guirlandes de fleurs.

Les montagnes où elles demeurent, ſont le Parnaſſe, l'Hélicon, et le Pinde. Elles ont auſſi deux celebres fontaines, qui s'appellent, Hipocrene, et Caſtalie. Les Poëtes, en les invoquant, les prient de quitter, pour un moment, le Parnaſſe, et l'Hipocrene, pour venir à leur ſecours et leur inſpirer des vers.

Le Pégaſe eſt le cheval poëtique, dont les Poëtes font ſouvent mention; il a des ailes aux pieds. Il donna un coup de pied contre le mont Hélicon, et en fit ſortir la fontaine d'Hipocrene. Quand un Poëte eſt à faire des vers, on dit, qu'il eſt monté ſur ſon Pégaſe.

TRANSLATION.

APOLLO was ſon of Jupiter and Latona, who was delivered of him and Diana in the iſland of Delos. He is God of the Sun, and thence generally is called Phebus. He is alſo the God of Poetry and of Muſic, in which character he is repreſented with a lyre in his hand. That inſtrument is a kind of harp. There was a famous temple at Delphos, dedicated to Apollo; where he pronounced Oracles; that is to ſay, foretold what is to happen. He is often invoked by Poets, to animate them with his fire, that they may be inſpired to celebrate the praiſes of Gods and of Men.

The nine Muſes were daughters of Jupiter, and of the Goddeſs Mnemoſyne; that is to ſay, the Goddeſs of Memory; to ſhow that memory is neceſſary to arts and ſciences. They are called Clio, Euterpe, Thalia, Melpomene, Terpſichore, Erato, Polyhymnia, Urania, Calliope. They are the Goddeſſes of Poetry, Hiſtory, Muſic, and of all arts and ſciences. The nine Muſes are repreſented by Poets as very young, very handſome, and adorned with garlands of flowers. The mountains which they inhabit are called Parnaſſus, Helicon, and Pindus. There are alſo two celebrated fountains which belong to them, named Hippocrene, and Caſtalia. Poets, in their invocations, deſire them to quit for a moment their Parnaſſus, and Hippocrene, that they may aſſiſt them with their inſpiration to make verſes.

Pegaſus, the poetic horſe, often mentioned by Poets, has wings to his feet. He gave a kick againſt Mount Helicon, and the fountain of Hippocrene immediately ſprang out. When a Poet is making verſes, it is ſometimes ſaid, he is mounted upon his Pegaſus *.

* This expreſſion is more a French than an Engliſh one.

LETTER

LETTER IV.

A Iſleworth 19 Juin, 1738.

VOUS êtes le meilleur garçon du monde, et vôtre derniere traduction vaut encore mieux que la premiere. Voilà juſtement ce qu'il faut, ſe perfectionner de plus en plus tous les jours; ſi vous continuez de la ſorte, quoique je vous aime déjà beaucoup, je vous en aimerai bien d'avantage, et même ſi vous apprenez bien, et devenez ſavant, vous ſerez aimé, et recherché de tout le monde: au lieu qu'on mépriſe, et qu'on évite les ignorans. Pour n'être pas ignorant moi-même, je lis beaucoup, j'ai lû l'autre jour l'hiſtoire de Didon, que je m'en vais vous conter.

Didon etoit fille de Belus, Roi de Tyr, et fut mariée a Sichée qu'elle aimoit beaucoup; mais comme ce Sichée avoit de grandes richeſſes, Pygmalion, frére de Didon, le fit tuer, et les lui vola. Didon, qui craignoit que ſon frére ne la tuât auſſi, s'enfuit, et ſe ſauva en Afrique, où elle bâtit la belle ville de Carthage. Or il arriva, que, dans ce tems là, Enée ſe ſauva auſſi de la ville de Troye, qui avoit été priſe et brulée par les Grecs; et comme il faiſoit voile vers l'Italie avec pluſieurs autres Troyens, il fut jetté par la tempête, ſur les côtes d'Afrique, et aborda à Carthage. Didon le reçut fort honnêtement, et lui permit de reſter juſques a ce qu'il eut radoubé ſa flotte; mais malheureuſement pour elle, elle en devint amoureuſe; Enée, comme vous pouvez croire, ne fut pas cruel, de ſorte que l'affaire fut bientôt faite. Quand les vaiſſeaux furent prêts, Enée voulut partir pour l'Italie, où les Dieux l'envoïoient pour être le fondateur de Rome; mais Didon qui ne vouloit point qu'il s'en allat, lui reprochoit ſon ingratitude, et les faveurs

qu'elle

qu'elle lui avoit accordées. Mais n'importe, il ſe ſauve de nuit, la quitte, et ſe met en mer. La pauvre Didon au deſeſpoir d'être ainſi abandonnée par un homme qu'elle aimoit tant, fit allumer un grand feu, s'y jetta, et mourut de la ſorte. Quand vous ſerez plus grand, vous lirez toute cette hiſtoire en Latin, dans Virgile, qui en a fait un fort beau poëme, qui s'appelle l'Enéide.

Si vous abandonniez Miſs Pinkerton, pour Miſs Williams, croïez vous qu'elle feroit la même choſe? Adieu, mon cher.

On a fait une jolie Epigramme au ſujet de Didon, que je vous envoïe, et que vous apprendrez facilement par-cœur.

Pauvre Didon où t'a reduite
De tes Maris le triſte ſort?
L'un en mourant cauſe ta fuite,
L'autre en fuïant cauſe ta mort.

TRANSLATION.

YOU are the beſt boy in the world, and your laſt tranſlation is ſtill better than the former. This is juſt as it ought to be, to improve every day more and more. Although I now love you dearly, if you continue to go on ſo, I ſhall love you ſtill more tenderly: if you improve, and grow learned, every one will be fond of you, and deſirous of your company; whereas ignorant people are ſhunned and deſpiſed. In order that I may not be ignorant myſelf, I read a great deal. The other day, I went through the hiſtory of Dido, which I will now tell you.

Dido was daughter of Belus, King of Tyre, and was married to Sicheus, whom ſhe dearly loved. But as Sicheus had immenſe riches, Pygmalion, Dido's brother, had him put to death, and ſeized his treaſures. Dido, fearful leaſt her brother might kill her too, fled to Africa, where ſhe built the fine city of Carthage.

Now it happened, that just about the same time, Eneas also fled from the city of Troy, which had been taken and burnt by the Greeks; and as he was going, with many other Trojans, in his ships to Italy, he was thrown, by a storm, upon the coast of Africa, and landed at Carthage. Dido received him very kindly, and gave him leave to stay till he had refitted his fleet: but, unfortunately for her, she became in love with him. Eneas (as you may easily believe) was not cruel; so that matters were soon settled. When the ships were ready, Eneas wanted to set sail for Italy, to which the Gods had ordered him, that he might be the founder of Rome; but Dido opposed his departure, and reproached him with ingratitude, and the favours he had received. However, he left her, ran off in the night, and put to sea. Poor Dido, in despair at being abandoned by the man she loved, had a great pile of wood set on fire, threw herself into the flames, and was burned to death. When you are older, you will read all this story in Latin, written by Virgil; who has made a fine poem of it, called the Eneid. If you should abandon Miss Pinkerton, for Miss Williams, do you think she would do the same? Adieu, my dear! I send you a very pretty Epigram upon the subject of Dido; you may easily learn it by heart.

Infelix Dido! nulli benè nupta marito,
Hoc pereunte fugis, hoc fugiente peris.

LETTER V.

JE vous ai dit, mon cher, que je vous enverrois quelques histoires pour vous amuser: je vous envoïe donc à present celle du Siege de Troye, qui est divertissante, et sur laquelle,

Homére, un ancien Poëte Grec, a fait le plus beau Poëme Epique qui ait jamais été. Par parenthéfe, un Poëme Epique eſt un long poëme ſur quelque grand évenement, ou ſur les actions de quelque grand homme.

Le ſiege de Troye eſt ſi celébre pour avoir duré dix ans, et à cauſe du grand nombre de Héros qui y ont été, qu'il ne faut nullement l'ignorer. Quand vous ſerez plus grand, vous le lirez dans le Grec d'Homére.

Adieu! vous êtes le meilleur enfant du monde.

Je vous renvoïe votre lettre corrigée, car quoiqu'il n'y eut que peu de fautes, il eſt pourtant bon que vous les ſachiez.

TRANSLATION.

I Told you, my dear, that I would ſend you ſome ſtories to amuſe you; I therefore now give you the Hiſtory of the Siege of Troy, which is very entertaining. Homer, an ancient Greek Poet, has wrote upon this ſubject the fineſt Epic Poem that ever was. By the way, you are to know, that an Epic Poem is a long poem upon ſome great event, or upon the actions of ſome great man.

The ſiege of Troy is ſo very famous, for having laſted ten years, and alſo upon account of the great number of Heroes who were there, that one muſt by no means be ignorant of ſuch an event. When you are older, you will read it all in the Greek of Homer.

Adieu! you are the beſt child in the world.

I return you your letter corrected; for, though it had but few faults, it is however proper that you ſhould know them.

LETTER VI.

La cauſe de la guerre entre les Grecs, et les Troyens, et du ſiege et de la priſe de Troye.

LA paix régnoit dans le ciel, et les Dieux et les Déeſſes joüiſſoient d'une parfaite tranquillité ; ce qui donnoit du chagrin à la Déeſſe Diſcorde qui n'aime que le trouble, et les querelles. Elle réſolut donc de les broüiller, et pour parvenir à ſon but, elle jetta parmi les Déeſſes une Pomme d'or, ſur laquelle ces paroles étoient écrites, *à la plus belle*. Voilà d'abord chacune des Déeſſes qui ſe diſoit la plus belle, et qui vouloit avoir la Pomme, car la beauté eſt une affaire bien ſenſible aux Déeſſes, auſſi bien qu'aux Dames. La diſpute fut principalement entre Junon femme de Jupiter, Venus la Déeſſe de l'Amour, et Pallas Déeſſe des Arts et des Sciences. A-la-fin elles convinrent de s'en rapporter à un berger nommé Paris, qui paiſſoit des troupeaux ſur le Mont *Ida* ; mais qui étoit veritablement le fils de Priam Roi de Troye. Elles parurent donc toutes trois nues devant Paris, car pour bien juger, il faut tout voir. Junon lui offrit les grandeurs du monde, s'il vouloit décider en ſa faveur ; Pallas lui offrit les arts et les ſciences ; mais Venus qui lui promit la plus belle femme du monde, l'emporta, et il lui donna la Pomme.

Vous pouvez bien croire à quel point Venus étoit contente, et combien Junon et Pallas étoient courroucées. Venus donc, pour lui tenir parole, lui dit d'aller en Grece chez Ménélas, dont la femme qui s'appelloit Héléne deviendroit amoureuſe de lui. Il y alla, et Ménélas le reçut chez lui fort honnêtement ; mais peu de tems après Héléne s'enfuit avec Paris, qui la mena à Troye. Ménélas irrité de cet outrage, s'en plaignit à ſon frere Agamemnon

Roi de Mycénes, qui engagea les Grecs à venger cet affront. On envoïa donc des Ambaſſadeurs à Troye, pour demander qu'on rendit Héléne à ſon mari, et en cas de refus, pour declarer la guerre. Paris refuſa de la rendre, ſur quoi la guerre fut declarée, qui dura dix ans, et dont je vous enverrai bientôt l'hiſtoire.

TRANSLATION.

Cauſe of the War between the Greeks and Trojans, and of the beſieging and taking of Troy.

HEAVEN and Earth were at peace, and the Gods and Goddeſſes enjoyed the moſt perfect tranquillity. When the Goddeſs Diſcord, who delights in confuſion and quarrels, diſpleaſed at this univerſal calm, reſolved to excite diſſenſion. In order to effect this, ſhe threw among the Goddeſſes a golden Apple, upon which theſe words were written, "To the faireſt." Immediately each of the Goddeſſes wanted to have the Apple, and each ſaid ſhe was the handſomeſt; for Goddeſſes are as anxious about their beauty, as mere mortal ladies. The ſtrife was, however, more particularly between Juno, the wife of Jupiter; Venus, the Goddeſs of Love; and Pallas, the Goddeſs of Arts and Sciences. At length they agreed to be judged by a ſhepherd, named Paris, who fed his flocks upon Mount Ida, and was, however, ſon to Priam, King of Troy. They appeared all three before Paris, and quite naked; for, in order to judge critically, and to determine equitably, it is requiſite that all ſhould be ſeen. Juno offered him the grandeurs of the world, if he would decide in her favour; Pallas promiſed him arts and ſciences; but Venus, who tempted him with the moſt beautiful woman in the univerſe, prevailed, and he gave her the Apple.

You

You may eaſily imagine how glad Venus was, and how angry Juno and Pallas were. Venus, in order to perform her promiſe, ordered him go to Menelaüs's, in Greece, whoſe wife, named Helena, would fall in love with him: accordingly he went, and was kindly entertained by Menelaüs; but, ſoon after, Paris ran away with Helena, and carried her off to Troy. Menelaüs, irritated at this injurious breach of hoſpitality, complained to his brother Agamemnon, King of Mycenæ, who engaged the Greeks to avenge the affront. Embaſſadors were ſent to Troy, to demand the reſtitution of Helena, and, in caſe of a denial, to declare war. Paris refuſed to reſtore her; upon which war was proclaimed. It laſted ten years. I ſhall very ſoon ſend you the hiſtory of it.

LETTER VII.

A Iſleworth, ce 30 Juin, 1738.

JE vous envoïe à cette heure, mon Cher! une hiſtoire fort en abrégé, du ſiege de Troye, ou vous verrez que les Troyens étoient juſtement punis de l'injuſtice de Paris, qu'ils ſoutenoient.

Je vous enverrai bientôt auſſi, les hiſtoires de pluſieurs des Rois et des Héros, qui étoient dans l'armée des Grecs, et qui meritent d'être ſcuës. J'aurois dû vous avoir dit que la ville de Troye étoit en Aſie, et que la Gréce étoit un païs de l'Europe, qui eſt à preſent ſous le Turc, et fait partie de ce qu'on appelle Turquie en Europe.

De la maniere que vous y allez, vous ſerez bien ſavant avec le tems, et je crains même que bientôt vous n'en ſachiez plus que moi. Je vous le pardonnerai pourtant, et je ſerai fort content de paſſer pour un ignorant en comparaiſon de vous. Adieu.

Hiſtoire

Hiſtoire du Siege de TROYE.

Les Troyens aïant donc refuſé de rendre Héléne à ſon Mari; les Grecs leur declarérent la guerre. Or il y avoit en Gréce un grand nombre de Rois, qui fournirent leurs troupes, et qui allérent en perſonne à cette guerre; mais comme il falloit que quelqu'un commandât en Chef, ils convinrent tous, de donner le commandement à Agamemnon, Roi de Mycénes, et frére de Ménélas le mari d'Héléne.

Ils s'embarquérent donc pour Troye, mais les vents étant contraires ils furent arretés à Aulis et n'en pouvoient pas ſortir. Surquoi le Prêtre Calchas déclara que c'étoit la Déeſſe Diane qui envoïoit ces vents contraires et qui les continuëroit juſques à ce qu' Iphigénie la fille d'Agamemnon lui eut été immolée. Agamemnon obéit, et envoïa chercher Iphigénie, mais dans l'inſtant qu'on alloit la ſacrifier, Diane mit une Biche à ſa place, et enleva Iphigénie à Tauros, où elle la fit ſa Prêtreſſe.

Après ceci le vent devint favorable, et ils allerent à Troye, où ils débarquerent, et en firent le ſiege. Mais les Troyens ſe défendirent ſi bien, que le ſiege dura dix ans, et les Grecs voïant qu'ils ne pouvoient pas prendre la ville par force, eurent recours à la ruſe. Ils firent, donc, faire un grand Cheval de bois, et mirent dans le ventre de ce Cheval bon nombre de ſoldats bien armés et après cela firent ſemblant de ſe retirer à leurs vaiſſeaux, et d'abandonner le ſiege. Les Troyens donnerent dans le panneau, et firent entrer ce Cheval dans la ville; ce qui leur couta cher, car au milieu de la nuit ces hommes ſortirent du Cheval, mirent le feu à la ville, en ouvrirent les portes, et firent entrer l'armée des Grecs, qui revinrent, ſaccagérent la ville, et tuérent tous les habitans, excepté un fort petit nombre qui échappérent par la fuite, parmi leſquels étoit Enée dont je vous ai déjà

parlé, qui ſe ſauva avec ſon pére Anchiſe, qu'il portoit ſur ſes épaules parce qu'il étoit vieux, et ſon fils Aſcagne qu'il menoit par la main, parce qu'il étoit jeune.

Hiſtoire d'Ajax.

Ajax, un des plus vaillans Grecs qui furent au ſiege de Troye, étoit fils de Télamon, Prince de Salamine. Après qu'Achille fut tué, il prétendit que ſes armes lui appartenoient comme ſon plus proche parent. Mais Ulyſſe les lui diſputa, et les emporta; ſurquoi Ajax devint fou; et tuoit tous les moutons qu'il trouvoit, croïant que c'étoient des Grecs. A la fin il ſe tua lui même.

Hiſtoire de Nestor.

Neſtor étoit le plus vieux et le plus ſage de tous les Grecs qui ſe trouvoient au ſiege de Troye. Il avoit plus de trois cents ans, de ſorte que tant à cauſe de ſon expérience, que de ſa ſageſſe, l'armée Grecque étoit gouvernée par ſes Conſeils. On dit même aujourdhui d'un homme qui eſt fort vieux et fort ſage, c'eſt un Neſtor.

L'Hiſtoire d'Ulysse.

Ulyſſe autre Prince qui alla au ſiege de Troye, étoit Roi d'Ithaque, et fils de Laërte. Sa femme ſe nommoit Pénélope, dont il étoit ſi amoureux, qu'il ne vouloit pas la quitter, pour aller au ſiege de Troye; de ſorte qu'il contrefit l'inſenſé pour en être diſpenſé, mais il fut découvert et obligé d'y aller. C'étoit le plus fin et le plus adroit de tous les Grecs. Pendant les dix années qu'il fut au ſiege de Troye, ſa femme Pénélope eut pluſieurs amans, mais elle n'en écouta aucun, ſi bien qu'à preſent même

même, quand ou veut loüer une femme pour ſa chaſteté on dit *c'eſt une Pénélope.*

Il fut pluſieurs années, après que Troye fut brulée, avant que d'arriver chez lui, à cauſe des tempêtes, et autres accidens qui lui ſurvinrent dans ſon voïage. Les voïages d'Ulyſſe ſont le ſujet d'un beau poëme, qu' Homére a fait en Grec et qui s'appelle l'Odyſſée. Ulyſſe avoit un fils nommé Télémaque.

Du coté des Troyens il y avoit auſſi des perſonnages très illuſtres: Leur Roi Priam qui étoit fort vieux avoit eu cinquante enfans de ſa femme Hécube. Quand Troye fut priſe, il fut tué par Pyrrhus le fils d'Achille. Hécube fut la captive d'Ulyſſe.

Hiſtoire d'Hector.

Hector étoit fils de Priam, et le plus brave des Troyens; ſa femme ſe nommoit Andromaque, et il avoit un fils qui s'appelloit Aſtyanax. Il voulut ſe battre contre Achille qui le tua, et puis fort brutalement, l'attacha à ſon Char, et le traina en triomphe, autour des murailles de Troye.

Quand la ville fut priſe, ſa femme Andromaque fut captive de Pyrrhus fils d'Achille, qui en devint amoureux, et l'epouſa.

Hiſtoire de Cassandre.

Caſſandre, fille de Priam, étoit ſi belle, que le Dieu Apollon en devint amoureux, et lui accorda le don de prédire l'avenir, pour en avoir les dernieres faveurs; mais comme elle trompa le Dieu et ne ſe rendit point, il fit enſorte que quoiqu'elle prédit toujours la vérité, perſonne ne la croïoit. On dit même à preſent d'une perſonne qui prédit les ſuites d'une affaire, ſur leſquelles on ne l'en croit pas; *c'eſt une Caſſandre.*

Hiſtoire d'Enée.

Enée étoit Prince Troyen, fils d'Anchiſe, et de la Déeſſe Venus, qui le protégea dans tous ſes dangers. Sa femme s'appella Creüſe, et il en eut un fils nommé Aſcagne ou Iulus. Quand Troye fut brulée, il ſe ſauva, et porta ſon pére Anchiſe ſur ſes épaules, à cauſe de quoi il fut appellé le pieux Enée.

Vous ſavez déjà ce qui lui arriva à Carthage avec Didon ; après quoi il alla en Italie, où il épouſa Lavinie fille du Roi Latinus, après avoir tué Turnus qui étoit ſon rival.

Romulus qui étoit le fondateur de Rome deſcendoit d'Enée et de Lavinie

TRANSLATION.

I NOW ſend you, my dear, a very ſhort hiſtory of the ſiege of Troy. You will there ſee how juſtly the Trojans were puniſhed for ſupporting Paris in his injuſtice.

I will ſend you ſoon the hiſtories of ſeveral Kings and Heroes, who were in the Grecian army, and deſerve to be known. I ought to have informed you, that the city of Troy was in Aſia; and that Greece is a country in Europe; which, at preſent, belongs to the Turks, and is part of what is called Turkey in Europe.

Conſidering the manner in which you now go on, you will in time be very learned; I am even afraid leaſt you ſhould ſoon know more than myſelf. However, I ſhall forgive you, and will be very happy to be eſteemed ignorant, in compariſon of you. Adieu.

The Hiſtory of the Siege of TROY.

The Trojans having refuſed to reſtore Helen to her huſband, the Greeks declared war againſt them. Now there was in Greece a great number of Kings, who furniſhed troops, and commanded them in perſon. They all agreed to give the ſupreme command to Agamemnon, King of Mycenæ, and brother to Menelaüs, huſband to Helen.

They embarked for Troy; but meeting with contrary winds, were detained by them at Aulis. Upon which Calchas, the High Prieſt, declared, that thoſe adverſe winds were ſent by the Goddeſs Diana; who would continue them, till Iphigenia, daughter to Agamemnon, was ſacrificed to her. Agamemnon obeyed, and ſent for Iphigenia; but juſt as ſhe was going to be ſacrificed, Diana put a Hind in her ſtead, and carried off Iphigenia to Tauros, where ſhe made her one of her Prieſteſſes.

After this, the winds became favourable, and they purſued their voyage to Troy, where they landed and began the ſiege: but the Trojans defended their city ſo well, that the ſiege laſted ten years. The Greeks, finding they could not take it by force, had recourſe to ſtratagem. They made a great wooden Horſe, and encloſed in its body a number of armed men; after which they pretended to retire to their ſhips, and abandon the ſiege. The Trojans fell into this ſnare, and brought the Horſe into their town; which coſt them dear, for, in the middle of the night, the men, concealed in it, got out, ſet fire to the city, opened the gates, and let in the Grecian army, that had returned under the walls of Troy. The Greeks ſacked the city, and put all the inhabitants to the ſword, except a very few, who ſaved themſelves by flight. Among theſe was Eneas, whom I mentioned to you before; and

who

who fled with his father Anchiſes upon his ſhoulders, becauſe he was old; and led his ſon Aſcanius by the hand, becauſe he was young.

Story of Ajax.

Ajax was one of the moſt valiant Greeks that went to the ſiege of Troy; he was ſon to Telamon, Prince of Salamis. After Achilles had been killed, he demanded that Hero's armour, as his neareſt relation; but Ulyſſes conteſted that point, and obtained the armour. Upon which Ajax went mad, and ſlaughtered all the ſheep he met with, under a notion that they were ſo many Greeks: at laſt he killed himſelf.

Story of Nestor.

Neſtor was the oldeſt and wiſeſt of all the Greeks who were at the ſiege of Troy. He was above three hundred years old: ſo that, on account of his experience, as well as his wiſdom, the Grecian army was directed by his counſels. Even at this preſent time, it is ſaid of a man, who is very old, and very wiſe, he is a Neſtor.

Story of Ulysses.

Ulyſſes was another Prince who went to the ſiege of Troy; he was King of Ithaca, and ſon of Laertes. His wife's name was Penelope, with whom he was ſo much in love, that, unwilling to leave her, he feigned himſelf mad, in order to be excuſed going to the ſiege of Troy; but, this device being diſcovered, he was compelled to embark for Ilion. He was the moſt artful and ſubtle of all the Greeks. During thoſe ten years of his abſence at Troy, Penelope had ſeveral lovers, but ſhe gave en-

couragement to none; ſo that even now, when a woman is commended for chaſtity, ſhe is called a Penelope.

After the deſtruction of Troy, Ulyſſes was ſeveral years before he reached his kingdom, being toſſed about by tempeſts and various accidents. The voyages of Ulyſſes have been the ſubject of a very fine poem, written by Homer, in Greek, and called The Odiſſey. Ulyſſes had one ſon, whoſe name was Telemachus. There were alſo many illuſtrious perſons on the Trojan ſide. Priam was their King. He was very old, and had had fifty children by his wife Hecuba. After the taking of Troy, he was killed by Pyrrhus, the ſon of Achilles, and Hecuba made captive to Ulyſſes.

Story of Hector.

Hector was ſon to Priam, and the braveſt of the Trojans; Andromache was his wife, and his ſon's name Aſtyanax. He reſolved to engage Achilles; who killed him, and then brutally faſtened his dead body to his car, and dragged it in triumph round the walls of Troy.

After that city was taken, his wife, Andromache, became captive to Pyrrhus, the ſon of Achilles. He afterwards fell in love with, and married her.

Story of Cassandra.

Caſſandra, daughter of Priam, was ſo beautiful, that the God Apollo fell in love with her; and gave her the power of foretelling future events, upon condition of her compliance with his deſires. But as ſhe deceived the God, by not gratifying his wiſhes, he ordered matters in ſuch a manner, that, although ſhe always foretold truth, no body believed her. It is even now ſaid of a perſon

who foretels the conſequences of an affair, and is not believed, She is a Caſſandra.

Story of ENEAS.

Eneas was a Trojan Prince, ſon of Anchiſes, and of the Goddeſs Venus, who protected him in all the dangers he underwent. His wife's name was Creuſa; by whom he had a ſon called Aſcanius, or Julus. When Troy was burned, he made his eſcape, and carried his father Anchiſes upon his back; for which reaſon he was ſurnamed the pious Eneas.

You already know what happened to him, with Dido, at Carthage. After that he went to Italy, where, having killed his rival, Turnus, he married Lavinia, daughter to King Latinus.

From Æneas and Lavinia was deſcended Romulus, the founder of Rome.

LETTER VIII.

A Iſleworth, ce 29eme, Juillet.

MON CHER ENFANT,

JE vous ai envoïé dans ma derniere, l'hiſtoire d'Atalante *, qui ſuccomba à la tentation de l'Or; je vous envoïe à cette heure, l'hiſtoire d'une femme, qui tint bon contre toutes les tentations; c'eſt Daphné fille du fleuve Penée. Apollon en fut éperdûment amoureux; et Apollon étoit comme vous ſavez un Dieu fort accompli; car il étoit jeune et bien fait, d'ailleurs c'étoit le Dieu du Jour, de la Muſique, et de la Poëſie. Voici bien du brillant; mais n'importe, il la pourſuivit inutilement, et elle ne voulut jamais l'écouter.

* Qui ne ſe trouve pas.

Un

Un jour donc l'aïant rencontrée dans les champs, il la pourſuivit, dans le deſſein de la forcer. Daphné courût de ſon mieux pour l'éviter ; mais à la fin, n'en pouvant plus, Apollon étoit ſur le point de la prendre dans ſes bras ; quand les Dieux qui approuvoient ſa vertu, et plaignoient ſon ſort, la changerent en Laurier ; de ſorte qu'Apollon, qui croïoit embraſſer ſa chére Daphné, fut bien ſurpris de trouver un arbre entre ſes bras. Mais pour lui marquer ſon amour, il ordonna que le Laurier ſeroit le plus honorable de tous les arbres, et qu'on en couronneroit les Guerriers victorieux, et les plus célébres Poëtes: ce qui s'eſt toujours fait depuis chez les anciens. Et vous trouverez même ſouvent dans les Poëtes modernes, *Lauriers* pour *Victoires*. Un tel eſt chargé de Lauriers, un tel a cueilli des Lauriers, dans le champ de bataille. C'eſt à dire il a remporté des victoires ; il s'eſt diſtingué par ſa bravoure. J'eſpere qu'avec le tems vous vous diſtinguerez auſſi par vôtre courage. C'eſt une qualité très neceſſaire à un honnête homme, et qui d'ailleurs donne beaucop d'éclat. Adieu.

TRANSLATION.

MY DEAR CHILD,

I Sent you, in my laſt, the ſtory of Atalanta *, who could not reſiſt the temptation of Gold. I will now give you the ſtory of a woman, with whom no temptation whatever had any power ; this was Daphne, daughter to the river Peneus. Apollo was violently in love with her, and Apollo was, as you know, a very accompliſhed God, for he was young and handſome ; beſides which, he was God of the Sun, of Muſic, and of Poetry. Theſe

* Which cannot be found.

are

are brilliant qualities; but, notwithſtanding, the nymph was coy, and the lover unſucceſsful.

One day, having met with her in the fields, he purſued, in order to have forced her. Daphne, to avoid him, ran as long as ſhe was able; but at laſt, being quite ſpent, Apollo was juſt going to catch her in his arms, when the Gods, who pitied her fate, and approved her virtue, changed her into a Laurel; ſo that Apollo, inſtead of his dear Daphne, was ſurprized to find a tree in his arms. But, as a teſtimony of his love, he decreed the Laurel to be the moſt honourable of all trees; and ordained victorious Warriors, and celebrated Poets to be crowned with it: an injunction which was ever afterwards obſerved by the ancients. You will even often find, among the modern Poets, Laurels for Victories. Such-a-one is loaded with Laurels; ſuch-a-one has gathered Laurels in the field of battle. This means, he has been victorious, and has diſtinguiſhed himſelf by his bravery. I hope, that, in time, you too will be famous for your courage. Valour is eſſential to a gentleman; beſides, that it adds brilliancy to his character. Adieu.

LETTER IX.

A Bath ce 30ieme Sept. 1738.

MON CHER ENFANT,

JE ſuis bien aiſe d'apprendre que vous êtes revenu gai et gaillard de vos voïages. La danſe de trois jours que vous avez faite ne vous aura pas tant plû, que celle que vous allez recommencer avec votre maitre à danſer.

Comme je ſais que vous aimez à apprendre; je préſuppoſe que vous avez repris vôtre école; car le tems êtant precieux, et la vie

courte, il n'en faut pas perdre. Un homme d'eſprit tire parti du tems, et le met tout à profit, ou à plaiſir ; il n'eſt jamais ſans faire quelque choſe, et il eſt toujours occupé ou au plaiſir, ou à l'étude. L'oiſiveté, dit-on, eſt la mere de tous les vices ; mais au moins eſt il ſur qu'elle eſt l'appanage des ſots, et qu'il n'y a rien de plus mépriſable qu'un fainéant. Caton le Cenſeur, un vieux Romain, d'une grande vertu, et d'une grande ſageſſe, diſoit qu'il n'y avoit que trois choſes dans ſa vie dont il ſe repentoit; la premiere étoit, d'avoir dit un ſecret à ſa femme ; la ſeconde, d'être allé une fois par mer, là où il pouvoit aller par terre ; et la derniere, d'avoir paſſé un jour ſans rien faire. De la maniere que vous emploïez votre tems, j'avouë que je ſuis envieux du plaiſir que vous aurez, de vous voir bien plus ſavant, que les autres garçons plus agés que vous. Quel honneur cela vous fera ; quelle diſtinction ; quels applaudiſſemens vous trouverez par tout! Avouez que cela ſera bien flatteur. Auſſi c'eſt une ambition très louable, que de les vouloir ſurpaſſer, en mérite et en ſavoir. Au lieu que de vouloir ſurpaſſer les autres ſeulement, en rang, en dépenſe, en habits, et en équipage, n'eſt qu'une ſotte vanité, qui rend un homme fort ridicule.

Reprenons un peu nôtre Géographie, pour vous amuſer avec les cartes, car à cette heure, que les jours ſont courts, vous ne pourrez pas aller à la promenade les après diners, il faut pourtant ſe divertir ; rien ne vous divertira plus que de regarder les cartes. Adieu ! vous êtes un excellent petit garçon.

Faites mes compliments à votre Maman.

TRANS-

TRANSLATION.

Bath, September the 30th, 1738.

MY DEAR CHILD,

I Am very glad to hear, that you are returned from your travels well, and in good humour. The three days dance which you have borne, has not, I believe, been quite ſo agreeable as that which you are now going to renew with your dancing-maſter.

As I know you have a pleaſure in learning, I take it for granted that you have reſumed your ſtudies; for time is precious, life ſhort, and conſequently one muſt not loſe a ſingle moment. A man of ſenſe knows how to make the moſt of time, and puts out his whole ſum, either to intereſt or to pleaſure: he is never idle; but conſtantly employed either in amuſements or in ſtudy. It is a ſaying, that idleneſs is the mother of all vice. At leaſt, it is certain, that lazineſs is the inheritance of fools; and nothing ſo deſpicable as a ſluggard. Cato the Cenſor, an old Roman, of great virtue and much wiſdom, uſed to ſay, there were but three actions of his life which he regretted. The firſt was, the having told a ſecret to his wife; the ſecond, that he had once gone by ſea when he might have gone by land; and the third, the having paſſed one day without doing any thing. Conſidering the manner in which you employ your time, I own that I am envious of the pleaſure you will have in finding yourſelf more learned than other boys, even thoſe who are older than yourſelf. What honour this will do you! What diſtinctions, what applauſes will follow, wherever you go! You muſt confeſs that this cannot but give you pleaſure. The being deſirous of ſurpaſſing them in merit and learning, is a very laudable ambition; whereas the wiſhing to

outſhine others in rank, in expence, in clothes, and in equipage, is a ſilly vanity, that makes a man appear ridiculous.

Let us return to our Geography, in order to amuſe ourſelves with maps. Now the days are ſhort, you cannot walk out in the evening; yet one muſt amuſe one's ſelf; and there is nothing ſo entertaining as maps. Adieu! you are an excellent little boy.

Make my compliments to your Mamma.

LETTER X.

A Bath ce 4ieme d'Octobre 1738.

MON CHER ENFANT,

VOUS voïez bien, qu'en vous écrivant ſi ſouvent, et de la maniere dont je le fais, je ne vous traite pas en petit enfant, mais en garçon qui a de l'ambition, et qui aime à apprendre, et à s'inſtruire. De ſorte que je ſuis perſuadé qu'en liſant mes lettres, vous faites attention, non ſeulement à la matiere qu'elles traitent, mais auſſi à l'orthographe, et au ſtyle. Car il eſt très important de ſavoir bien écrire des lettres; on en a beſoin tous les jours dans le commerce, de la vie, ſoit pour les affaires, ſoit pour les plaiſirs, et l'on ne pardonne qu'aux Dames, des fautes d'orthographe et de ſtyle. Quand vous ſerez plus grand, vous lirez les Epitres, (c'eſt à dire les lettres) de Ciceron, qui ſont le modele le plus parfait de la maniere de bien écrire. A propos de Ciceron, il faut vous dire un peu, qui il etoit; c'étoit un vieux Romain, qui vivoit il y a dix-huit cents ans: homme d'un grand génie, et le plus célébre Orateur qui ait jamais été. Ne faut il pas, par parentheſe, vous expliquer ce que c'eſt qu'un Orateur? Je crois bien que oui. Un Orateur donc, c'eſt un homme qui harangue dans une aſſemblée publique,

publique, et qui parle avec éloquence, c'eſt à dire qui raiſonne bien, qui a un beau ſtyle, et qui choiſit bien ſes paroles. Or jamais homme, n'a mieux fait toutes ces choſes que Ciceron ; il parloit quelquefois à tout le peuple Romain, et par ſon éloquence il leur perſuadoit tout ce qu'il vouloit. Quelquefois auſſi il entreprenoit les procès de ſes amis, il plaidoit pour eux devant des Juges, et il manquoit rarement d'emporter leurs ſuffrages, c'eſt à dire, leurs voix, leurs déciſions, en ſa faveur. Il avoit rendu de grands ſervices à la République Romaine, pendant qu'elle joüiſſoit de ſa liberté ; mais quand elle fut aſſujettie par Jules Céſar, le premier Empereur Romain, il devint ſuſpect aux Tyrans, et fut à la fin égorgé par les ordres de Marc Antoine, qui le haïſſoit, parce qu'il avoit harangué ſi fortement contre lui, quand il vouloit ſe rendre maître de Rome.

Souvenez vous toujours, s'il y a quelques mots dans mes lettres, que vous n'entendez pas parfaitement, d'en demander l'explication à vôtre Maman, ou de les chercher dans le Dictionnaire. Adieu.

TRANSLATION.

Bath, October the 4th, 1738.

MY DEAR CHILD,

BY my writing ſo often, and by the manner in which I write, you will eaſily ſee, that I do not treat you as a little child, but as a boy who loves to learn, and is ambitious of receiving inſtructions. I am even perſuaded, that in reading my letters, you are attentive, not only to the ſubject of which they treat, but likewiſe to the orthography, and to the ſtyle. It is of the greateſt importance to write letters well ; as this is a talent which unavoidably occurs every day of one's life, as well in buſineſs as in pleaſure ; and inaccuracies in orthography, or in ſtyle, are

never pardoned but in ladies. When you are older, you will read the Epiſtles (that is to ſay letters) of Cicero; which are the moſt perfect models of good writing. *A propos* of Cicero; I muſt give you ſome account of him. He was an old Roman, who lived eighteen hundred years ago; a man of great genius, and the moſt celebrated Orator that ever was. Will it not be neceſſary to explain to you what an Orator is? I believe I muſt. An Orator is a man who harangues in a public aſſembly, and who ſpeaks with eloquence; that is to ſay, who reaſons well, has a fine ſtyle, and chuſes his words properly. Now, never man ſucceeded better than Cicero, in all thoſe different points: he uſed ſometimes to ſpeak to the whole people of Rome aſſembled; and, by the force of his eloquence, perſuaded them to whatever he pleaſed. At other times, he uſed to undertake cauſes, and plead for his clients in courts of judicature: and in thoſe cauſes he generally had all the ſuffrages, that is to ſay, all the opinions, all the deciſions, in his favour. While the Roman Republic enjoyed its freedom, he did very ſignal ſervices to his country; but after it was enſlaved by Julius Ceſar, the firſt Emperor of the Romans, Cicero became ſuſpected by the tyrants; and was at laſt put to death by order of Marc Antony, who hated him for the ſeverity of his orations againſt him, at the time that he endeavoured to obtain the ſovereignty of Rome.

In caſe there ſhould be any words in my letters which you do not perfectly underſtand, remember always to inquire the explanation from your Mamma, or elſe to ſeek for them in the Dictionary. Adieu.

LETTER XI.

A Bath, ce 11[ieme] d'Octobre, 1738.

MON CHER ENFANT,

VOUS aïant parlé dans ma derniere de Ciceron le plus grand Orateur que Rome ait jamais produit, (quoiqu'elle en ait produit pluſieurs) je vous préſente aujourd'hui Démoſthénes le plus célébre des Orateurs Grecs. J'aurois dû à la verité avoir commencé par Démoſthénes, comme l'ainé, car il vivoit à peu près trois cents ans avant Ciceron ; et Ciceron même a beaucoup profité de la lecture de ſes Harangues ; comme j'eſpere qu'avec le tems vous profiterez de tous les deux. Revenons à Démoſthénes. Il étoit de la célébre ville d'Athenes dans la Grece, et il avoit tant d'éloquence, que pendant un certain tems il gouvernoit abſolument la ville, et perſuadoit aux Athéniens ce qu'il vouloit. Il n'avoit pas naturellement le don de la parole, car il bégaïoit, mais il s'en corrigea en mettant, quand il parloit, de petits cailloux dans ſa bouche. Il ſe diſtingua particulierement par les Harangues, qu'il fit contre Philippe, Roi de Macédoine, qui vouloit ſe rendre maître de la Grece. C'eſt pourquoi ces Harangues là ſont intitulées, *Les Philippiques*. Vous voïez de quel uſage c'eſt que de ſavoir bien parler, de s'exprimer bien, et de s'énoncer avec grace. Il n'y a point de talent, par lequel on ſe rend plus agréable ou plus conſidérable, que par celui de bien parler.

A propos de la ville d'Athenes ; je crois que vous ne la connoiſſez guéres encore ; et pourtant il eſt bien neceſſaire de faire connoiſſance avec elle, car ſi elle n'a pas été la mere, du moins elle a été la nourrice, des Arts et des Sciences, c'eſt à dire, que ſi elle ne les a point inventé, du moins elle les a porté à la perfection. Il eſt vrai que l'Egypte a été la premiere où les Arts

et les Sciences ont commencés, mais il eſt vrai auſſi que c'eſt Athenes qui les a perfectionnés. Les plus grands Philoſophes, c'eſt à dire, les gens qui aimoient, et qui étudioient la ſageſſe, étoient d'Athenes, comme auſſi les meilleurs Poëtes, et les meilleurs Orateurs. Les Arts y ont été portés auſſi à la derniere perfection; comme la Sculpture, c'eſt à dire, l'art de tailler des figures en pierre et en marbre. L'Architecture, c'eſt à dire l'art de bien bâtir des maiſons, des temples, des théatres. La Peinture, la Muſique, enfin tout fleuriſſoit à Athenes. Les Athéniens avoient l'eſprit délicat, et le gout juſte; ils étoient polis et agréables, et l'on appelloit, cet eſprit vif, juſte, et enjoué, qu'ils avoient, le Sel Attique, parce que, comme vous ſavez, le ſel a, en même tems, quelque choſe de piquant et d'agréable. On dit même aujourd'hui d'un homme qui a cette ſorte d'eſprit qu'il a du Sel Attique c'eſt à dire Athénien. J'eſpére que vous ſerez bien ſalé de ce Sel là, mais pour l'être il faut apprendre bien des choſes, les concevoir, et les dire promptement; car les meilleures choſes perdent leur grace ſi elles paroiſſent trop travailleés. Adieu mon petit ami, en voilà aſſez pour aujourd'hui.

TRANSLATION.

Bath, October the 11th, 1738.

MY DEAR CHILD,

HAVING mentioned Cicero to you in my laſt; Cicero, the greateſt Orator that Rome ever produced; although it produced ſeveral; I this day introduce to your acquaintance Demoſthenes, the moſt celebrated of the Grecian Orators. To ſay the truth, I ought to have began with Demoſthenes, as the elder; for he lived about three hundred years before the other. Cicero even improved by reading his Orations, as I hope you will in time

profit by reading thoſe of both. Let us return to Demoſthenes. He was born at Athens, a celebrated city in Greece; and ſo commanding was his eloquence, that, for a conſiderable time, he abſolutely governed the city, and perſuaded the people to whatever he pleaſed. His elocution was not naturally good, for he ſtammered; but got the better of that impediment by ſpeaking with ſmall pebbles in his mouth. He diſtinguiſhed himſelf more particularly by his Orations againſt Philip King of Macedonia, who had deſigned the conqueſt of Greece. Thoſe Orations, being againſt Philip, were from thence called Philippics. You ſee how uſeful it is to be able to ſpeak well, to expreſs one's ſelf clearly, and to pronounce gracefully. The talent of ſpeaking well, is more eſſentially neceſſary than any other, to make us both agreeable, and conſiderable.

A propos of the city of Athens; I believe you at preſent know but little of it; and yet it would be requiſite to be well informed upon that ſubject; for, if Athens was not the mother, at leaſt ſhe was nurſe to all the Arts and Sciences; that is to ſay, though ſhe did not invent, yet ſhe improved them to the higheſt degree of perfection. It is true, that Arts and Sciences firſt began in Egypt; but it is as certain, that they were brought to perfection at Athens. The greateſt Philoſophers, (that is to ſay, men who loved and ſtudied wiſdom) were Athenians, as alſo the beſt Poets, and the beſt Orators. Arts likewiſe were there brought to the utmoſt perfection; ſuch as Sculpture, which means the art of cutting figures in ſtone and in marble; Architecture, or the art of building houſes, temples, and theatres, well. Painting, Muſic, in ſhort, every art flouriſhed at Athens. The Athenians had great delicacy of wit, and juſtneſs of taſte; they were polite and agreeable. That ſort of lively, juſt, and pleaſing wit, which they poſſeſſed, was called Attic Salt, becauſe ſalt has, as you know,

know, ſomething ſharp and yet agreeable. Even now, it is ſaid of a man, who has that turn of wit, he has Attic Salt; which means Athenian. I hope you will have a good deal of that Salt; but this requires the learning many things; the comprehending and expreſſing them without heſitation: for the beſt things loſe much of their merit, if they appear too ſtudied. Adieu, my dear boy; here is enough for this day.

LETTER XII.

JE ſuis bien-aiſe que vous étudiez l'Hiſtoire Romaine, car de toutes les anciennes hiſtoires, il n'y en a pas de ſi inſtructive, ni qui fourniſſe tant d'exemples de vertu, de ſageſſe, et de courage. Les autres grands Empires, ſavoir, celui des Aſſyriens, celui des Perſes, et celui des Macedoniens, ſe ſont élevés preſque tout d'un coup, par des accidens favorables, et par le ſuccès rapide de leurs armes; mais l'Empire Romain s'eſt aggrandi par degrès, et a ſurmonté les difficultés qui s'oppoſoient à ſon aggrandiſſement, autant par ſa vertu, et par ſa ſageſſe, que par ſes armes.

Rome qui fut dans la ſuite la maitreſſe du monde, n'étoit d'abord, comme vous le ſavez, qu'une petite ville fondée par Romulus, ſon premier Roi, à la tête d'un petit nombre de bergers et d'aventuriers, qui ſe rangerent ſous lui, et dans le premier dénombrement que Romulus fit du peuple, c'eſt à dire, la premiere fois, qu'il fit compter le nombre des habitans, ils ne montoient qu'à trois mille hommes de pied, et trois cents chevaux, au lieu qu'à la fin de ſon regne, qui dura trente ſept ans, il y avoit quarante ſix mille hommes de pied, et mille chevaux.

Pendant les deux cents cinquante premieres années de Rome, c'eſt

c'eſt à dire, tout le tems qu'elle fut gouvernée par des Rois, ſes voiſins lui firent la guerre, et tachérent d'étouffer dans ſa naiſſance, un peuple, dont ils craignoient l'aggrandiſſement, conſéquence naturelle de ſa vertu, de ſon courage, et de ſa ſageſſe.

Rome donc emploïa ſes deux cents cinquante premieres années, à lutter contre ſes plus proches voiſins, qu'elle ſurmonta ; et deux cents cinquante autres, à ſe rendre maitreſſe de l'Italie ; de ſorte qu'il y avoit cinq cents ans, depuis la fondation de Rome, juſques à ce qu'elle devint maitreſſe de l'Italie. Ce fut ſeulement dans les deux cents années ſuivantes qu'elle ſe rendit la maitreſſe du monde, c'eſt à dire ſept cents ans après ſa fondation.

TRANSLATION.

I Am glad to hear you ſtudy the Roman hiſtory ; for, of all ancient hiſtories, it is the moſt inſtructive, and furniſhes moſt examples of virtue, wiſdom, and courage. The other great Empires, as the Aſſyrian, Perſian, and Macedonian, ſprung up, almoſt of a ſudden, by favourable accidents, and the rapidity of their conqueſts ; but the Roman Empire extended itſelf gradually, and ſurmounted the obſtacles that oppoſed its aggrandiſement, not leſs by virtue and wiſdom, than by force of arms.

Rome, which at length, became the miſtreſs of the world, was (as you know) in the beginning but a ſmall city, founded by Romulus, her firſt King, at the head of an inconſiderable number of herdſmen and vagabonds, who had made him their Chief. At the firſt ſurvey Romulus made of his people ; that is, the firſt time he took an account of the inhabitants, they amounted only to three thouſand foot and three hundred horſe ; whereas, towards the end of his reign, which laſted thirty-ſeven years, he reckoned forty-ſix thouſand foot, and one thouſand horſe.

During the firſt two hundred and fifty years of Rome, as long as it was governed by Kings, the Romans were engaged in frequent wars with their neighbours; who endeavoured to cruſh in its infancy a ſtate whoſe future greatneſs they dreaded, as the natural conſequence of its virtue, courage, and wiſdom.

Thus Rome employed its firſt two hundred and fifty years in ſtruggling with the neighbouring States, who were in that period entirely ſubdued; and two hundred and fifty more in conquering the reſt of Italy: ſo that we reckon five hundred years from the foundation of Rome to the entire conqueſt of Italy. And in the following two hundred years ſhe attained to the Empire of the World; that is, in ſeven hundred years from the foundation of the city.

LETTER XIII.

ROMULUS qui, comme je vous l'ai déjà dit, étoit le Fondateur, et le premier Roi de Rome, n'aïant pas d'abord beaucoup d'habitans pour ſa nouvelle ville, ſongea à tous les moïens d'en augmenter le nombre, et pour cet effet, il publia qu'elle ſerviroit d'aſyle, c'eſt à dire, de refuge et de lieu de ſureté pour ceux qui ſeroient bannis des autres villes d'Italie. Cela lui attira bien des gens qui ſortirent de ces villes, ſoit à cauſe de leurs dettes, ſoit à cauſe des crimes qu'ils y avoient commis: car un aſyle eſt un endroit qui ſert de protection à tous ceux qui y viennent, quelque crime qu'ils aïent commis, et on ne peut les y prendre ni les punir. Avouez qu'il eſt aſſez ſurprenant que d'un pareil amas de vauriens et de coquins, il en ſoit ſorti la nation la plus ſage et la plus vertueuſe qui fut jamais.

Mais

Mais c'eſt que Romulus y fit de ſi bonnes loix, inſpira à tout le peuple, un tel amour de la patrie, et de la gloire, y établit ſi bien la religion, et le culte des Dieux, que pendant quelques centaines d'années ce fut un peuple de Héros, et de gens vertueux.

TRANSLATION.

ROMULUS, who (as I have already told you) was the Founder and firſt King of Rome, not having ſufficient inhabitants for his new city, conſidered every method by which he might augment their number; and to that end, he iſſued out a proclamation, declaring, that it ſhould be an *aſylum*, or, in other words, a ſanctuary and place of ſafety, for ſuch as were baniſhed from the different cities of Italy. This device brought to him many people, who quitted their reſpective towns, whether for debt, or on account of crimes which they had committed: an aſylum being a place of protection for all who fly to it; where, let their offences be what they will, they cannot be apprehended or puniſhed. Pray, is it not very aſtoniſhing, that, from ſuch a vile aſſemblage of vagrants and rogues, the wiſeſt and moſt virtuous nation, that ever exiſted, ſhould deduce its origin? The reaſon is this; Romulus enacted ſuch wholeſome laws, inſpired his people with ſo great a love of glory and their country, and ſo firmly eſtabliſhed religion, and the worſhip of the Gods, that, for ſome ſucceeding ages, they continued a nation of Heroes and virtuous men.

LETTER XIV.

JE vous ai déjà ſouvent parlé de la néceſſité qu'il y a de ſavoir l'hiſtoire à fond ; mais je ne peux pas vous le redire trop ſouvent. Ciceron l'appelle avec raiſon ; *Teſtis temporum, lux veritatis, vita memoriæ, magiſtra vitæ, nuntia vetuſtatis.* Par le ſecours de l'hiſtoire un jeune homme peut, en quelque façon, acquérir l'experience de la vieilleſſe ; en liſant ce qui a été fait, il apprend ce qu'il a à faire, et plus il eſt inſtruit du paſſé, mieux il ſaura ſe conduire à l'avenir.

De toutes les Hiſtoires anciennes, la plus intéreſſante, et la plus inſtructive, c'eſt l'hiſtoire Romaine. Elle eſt la plus fertile en grands hommes, et en grands evénemens. Elle nous anime, plus que toute autre, à la vertu ; en nous montrant, comment une petite ville, comme Rome, fondée par une poignée de Pâtres et d'Aventuriers, s'eſt rendue dans l'eſpace de ſept cents ans maitreſſe du monde, par le moïen de ſa vertu et de ſon courage.

C'eſt pourquoi j'en ai fait un abrégé fort en racourci. Pour vous en faciliter la connoiſſance, et l'imprimer d'autant mieux dans vôtre eſprit, vous le traduirez peu à peu, dans un livre que vous m'apporterez tous les Dimanches.

Tout le tems de l'hiſtoire Romaine, depuis Romulus juſqu'à Auguſte, qui eſt de ſept cents vingt trois ans, peut ſe diviſer en trois parties.

La premiere eſt ſous les ſept Rois de Rome, et dure deux cents quarante quatre ans.

La ſeconde depuis l'établiſſement des Conſuls et l'expulſion des Rois, juſqu'à la premiere Guerre Punique, eſt auſſi de deux cents quarante quatre ans.

La

La troiſiéme s'étend, depuis la premiere Guerre Punique juſqu'au regne d'Auguſte, et elle dure deux cents trente cinq ans; ce qui fait en tout, les ſept cents vingt trois ans, ci-deſſus mentionnés, depuis ſa fondation, juſqu'au regne d'Auguſte.

Sous le regne d'Auguſte, Rome étoit au plus haut point de ſa grandeur, car elle étoit la Maitreſſe *du Monde*; mais elle ne l'étoit plus d'elle même; aïant perdu ſon ancienne liberté, et ſon ancienne vertu. Auguſte y établit le Pouvoir abſolu des Empereurs, qui devint bien-tôt une tyrannie horrible et cruelle ſous les autres Empereurs ſes ſucceſſeurs, moïennant quoi, Rome déchût de ſa grandeur en moins de tems qu'elle n'en avoit pris pour y monter.

Le premier gouvernement de Rome fut Monarchique, mais une Monarchie bornée, et pas abſolue, car le Sénat partageoit l'autorité avec le Roi. Le Roïaume étoit électif, et non pas héréditaire, c'eſt à dire, quand un Roi mouroit, on en choiſiſſoit un autre, et le fils ne ſuccédoit pas au pere. Romulus, qui fut le fondateur de Rome, en fut auſſi le premier Roi. Il fut élû par le peuple, et forma le premier plan du gouvernement. Il établit le Sénat, qui conſiſtoit en cent membres; et partagea le peuple en trois ordres. Les Patriciens, c'eſt à dire les gens du premier rang; les Chevaliers, c'eſt à dire ceux du ſecond rang; tout le reſte étoit peuple, qu'il appella Plebéiens.

Traduiſez ceci en Anglois, et apportez le moi Dimanche, écrit ſur ces lignes que je vous envoïe.

TRANSLATION.

I Have often told you how neceſſary it was to have a perfect knowledge of hiſtory; but cannot repeat it often enough. Cicero properly calls it *Teſtis temporum, lux veritatis, vita memoriæ, magiſtra vitæ, nuntia vetuſtatis.* By the help of Hiſtory, a young man may, in ſome meaſure, acquire the experience of old-age. In reading what has been done, he is appriſed of what he has to do; and, the more he is informed of what is paſt, the better he will know how to conduct himſelf for the future.

Of all ancient hiſtories, the Roman is the moſt intereſting and inſtructive. It abounds moſt with accounts of illuſtrious men, and preſents us with the greateſt number of important events. It likewiſe ſpurs us on, more than any other, to virtuous actions, by ſhowing how a ſmall city, like Rome, founded by a handful of ſhepherds and vagabonds, could, in the ſpace of ſeven hundred years, render herſelf miſtreſs of the world by courage and virtue.

Hence it is, that I have reſolved to form a ſmall abridgement of that hiſtory, in order to facilitate your acquiring the knowledge of it; and, for the better imprinting it in your mind, I deſire that, by little and little, you would tranſlate, and copy it fair into a book, which you muſt not fail to bring to me every Sunday.

The whole time of the Roman hiſtory, from Romulus down to Auguſtus Ceſar, being ſeven hundred and twenty-three years, may be divided into three periods.

The firſt, under the ſeven Kings, is of two hundred and forty-four years.

The ſecond, from the expulſion of the Kings, and eſtabliſh-

ment of the Conſuls, to the firſt Punic War, is likewiſe two hundred and forty-four years.

The third is, from the firſt Punic War down to the reign of Auguſtus Ceſar, and laſts two hundred and thirty-five years: which three periods, added together, make up the ſeven hundred and twenty-three years above-mentioned, from the foundation of Rome to the reign of Auguſtus Ceſar.

In the reign of Auguſtus, Rome was at the ſummit of her greatneſs; for ſhe was miſtreſs of the world, though no longer miſtreſs of herſelf, having loſt both her ancient liberty and her ancient virtue. Auguſtus eſtabliſhed the Imperial power, which ſoon degenerated into the moſt deteſtable and cruel tyranny, under the ſucceeding Emperors; in conſequence of which, Rome fell from her former greatneſs, in a ſhorter ſpace of time than ſhe had taken to aſcend to it.

The firſt form of government eſtabliſhed at Rome was *Monarchical*; but a limited, not an abſolute Monarchy, as the power was divided between the King and the Senate. The Kingdom was elective, and not hereditary; that is, when one King died, another was choſen in his room, and the ſon of the deceaſed King did not ſucceed him. Romulus, who was founder of Rome, was alſo her firſt King; he was elected by the people, and he formed the firſt ſyſtem of government. He appointed the Senate, which conſiſted of one hundred; and divided the people into three orders; namely, *Patricians*, who were of the firſt rank or order; *Knights*, of the ſecond; and the third was the common people, whom he called *Plebeians*.

Tranſlate this into Engliſh, and bring it me next Sunday, written upon the lines which I now ſend you.

LETTER

LETTER XV.

ROMULUS et Rémus étoient jumeaux, et fils de Rhéa Sylvia, fille de Numitor Roi d'Albe. Rhéa Sylvia fut enfermée et miſe au nombre des Veſtales, par ſon oncle Amulius, afin qu'elle n'eut point d'enfans, car les Veſtales étoient obligées à la chaſteté. Elle devint pourtant groſſe, et prétendit que le Dieu Mars l'avoit forcée. Quand elle accoucha de Romulus et de Rémus, Amulius ordonna qu'ils fuſſent jettés dans le Tibre. Ils y furent effectivement portés dans leur berceau; mais l'eau s'étant retirée le berceau reſta à ſec. Une Louve qui étoit venue là pour boire, les allaita, juſques à ce que Fauſtulus, un berger, les emporta chez lui, et les éleva comme ſiens. Etant devenus grands, ils allérent avec nombre de Latins, d'Albains, et de bergers, et ils fondérent Rome. Romulus pour regner ſeul, tua ſon frere Rémus, et fut declaré Roi par tous ces gens là. Etant devenu Souverain, il partagea le peuple en trois tribus et trente Curies, en Patriciens, Plébéiens, Sénat, Patrons, Cliens, et Chevaliers. Les Patriciens étoient les plus accredités, et les plus conſidérables. Les Plébéiens étoient le petit peuple. Les Patrons étoient les gens les plus reſpectables qui protégeoient un certain nombre du petit peuple, qu'on appelloit leurs Cliens. Le Sénat conſiſtoit de cent perſonnes choiſies d'entre les Patriciens, et les Chevaliers étoient une troupe de trois cents hommes à cheval, qui ſervoient de garde du corps à Romulus, et qu'il appella *Celeres*.

Mais Romulus ne ſe contenta pas de ces réglemens civils, il inſtitua auſſi le culte des Dieux, et établit les Aruſpices et les Augures, qui étoient des Prêtres, dont les premiers conſultoient les

entrailles

entrailles des victimes qu'on ſacrifioit, et les derniers obſervoient le vol, et le chant des oiſeaux, et déclaroient ſi les préſages étoient favorables ou non, avant qu'on entreprit quelque choſe que ce pût être.

Romulus pour attirer des habitants à ſa nouvelle ville, la declara un aſyle à tous ceux qui viendroient s'y établir ; ce qui attira un nombre infini de gens, qui y accoururent des autres villes, et campagnes voiſines. Un Aſyle veut dire, un lieu de ſureté, et de protection, pour ceux qui ſont endettés, ou qui aïant commis des crimes, ſe ſauvent de la juſtice. Dans les païs Catholiques, les egliſes ſont actuellement des aſyles pour toute ſorte de criminels qui s'y refugient.

Mais on manquoit de femmes à Rome : pour ſuppléer à ce défaut, Romulus envoïa faire des propoſitions de mariage à ſes voiſins les Sabins, mais les Sabins rejetterent ces propoſitions, avec hauteur ; ſurquoi Romulus fit publier dans les lieux circonvoiſins qu'un tel jour, il célébreroit la fête du Dieu *Conſus* *, et qu'il invitoit tout le monde à y aſſiſter. On y accourut de toutes parts et principalement les Sabins, quand tout d'un coup, à un ſignal donné, les Romains, l'epée à la main, ſe ſaiſiſſent de toutes les femmes qui y étoient : et les épouſerent après. Cet évenement remarquable, s'appelle l'Enlévement des Sabines. Les Sabins irrités de cet affront, et de cette injuſtice, déclarerent la guerre aux Romains, qui fut terminée et une paix concluë, par l'entremiſe des femmes Sabines, qui étoient établies à Rome. Les Romains et les Sabins s'unirent parfaitement, ne firent qu'un peuple ; et Tatius Roi des Sabins regna conjointement avec Romulus. Tatius mourut bientôt après, et Romulus regna encore ſeul.

Il faut remarquer que l'Enlévement des Sabines fut une action plus utile que juſte : mais l'utilité ne doit pas autoriſer l'injuſtice, car l'on doit tout ſouffrir, et même mourir, plutôt que de com-

* Selon Plutarque c'étoit le Dieu des Conſeils.

mettre une injuſtice. Auſſi ce fut la ſeule que les Romains firent pendant pluſieurs ſiecles : Un Siécle veut dire, cent ans.

Les voiſins de Rome devinrent bientôt jaloux de cette Puiſſance naiſſante ; de ſorte que Romulus eut encore pluſieurs guerres à ſoutenir, dans leſquelles il remporta toûjours la victoire ; mais comme il commençoit à devenir tyrannique chez lui, et qu'il vouloit ôter au Sénat leurs privileges, pour regner plus deſpotiquement ; tout d'un coup il diſparut et l'on ne le vit plus. La verité eſt que les Sénateurs l'avoient tué ; mais comme ils craignoient la colere du peuple, un Sénateur des plus accreditès nommé Proculus Julius, proteſta au peuple, que Romulus lui avoit apparu comme Dieu, et l'avoit aſſuré qu'il avoit été tranſporté au Ciel, et placé parmi les Dieux ; qu'il vouloit même que les Romains l'adoraſſent ſous le nom de *Quirinus*, ce qu'ils firent.

Remarquez bien que le gouvernement de Rome ſous Romulus étoit un gouvernement mixte et libre ; et que le Roi n'étoit rien moins qu'abſolu ; au contraire il partageoit l'autorité, avec le Sénat, et le peuple, à peu près comme le Roi, ici, avec la Chambre Haute, et la Chambre Baſſe. De ſorte que Romulus voulant faire une injuſtice ſi criante, que de violer les droits du Sénat et la liberté du peuple, fut juſtement puni, comme tout tyran merite de l'être. Tout homme a un droit naturel à ſa liberté, et quiconque veut la lui ravir, mérite la mort, plus que celui qui ne cherche qu'à lui voler ſon argent ſur le grand chemin.

La plupart des loix et des arrangemens de Romulus, avoient égard principalement à la guerre et étoient formés dans le deſſein de rendre le peuple belliqueux : comme en effet il le fut, plus que tout autre. Mais c'étoit auſſi un bonheur pour Rome, que ſon ſucceſſeur, Numa Pompilius, étoit d'un naturel pacifique, qu'il s'appliqua à établir le bon ordre dans la ville et à faire des loix, pour encourager la vertu, et la religion.

Après la mort de Romulus, il y eut un Interregne d'un an ; un

Interregne

Interregne eſt l'intervalle entre la mort d'un Roi et l'election d'un autre ; ce qui peut ſeulement arriver dans les Roïaumes Electifs ; car dans les Monarchies Héréditaires, dès l'inſtant qu'un Roi meurt, ſon fils ou ſon plus proche parent devient immediatement Roi. Pendant cet interregne, les Sénateurs faiſoient alternativement les fonctions de Roi. Mais le peuple ſe laſſa de cette ſorte de gouvernement, et voulut un Roi. Le choix étoit difficile ; les Sabins d'un côté, et les Romains de l'autre, voulant chacun un Roi d'entre eux. Il y avoit alors dans la petite ville de Cures, pas loin de Rome, un homme d'une grande réputation de probité, et de juſtice, appellé Numa Pompilius, qui menoit une vie retirée et champêtre, et joüiſſoit d'un doux repos, dans la ſolitude de la campagne. On convint donc, unanimement, de le choiſir pour Roi, et l'on envoïa des Ambaſſadeurs le lui notifier. Mais bien loin d'être ébloui par une élevation ſi ſubite, et ſi imprevue, il refuſa ; et ne ſe laiſſa fléchir qu'avec peine, par les inſtances réiterées des Romains et de ſes plus proches parens : méritant d'autant plus cette dignité, qu'il ne la recherchoit pas. Remarquez, par cet exemple, de Numa Pompilius, comment la vertu ſe fait jour, au travers même de l'obſcurité d'une vie retirée et champêtre, et comment tôt ou tard elle eſt toûjours récompenſée.

Numa placé ſur le trône, entreprit d'adoucir les mœurs des Romains, et de leur inſpirer un eſprit pacifique, par les éxercices de la religion. Il bâtit un temple en l'honneur du Dieu *Janus*, qui devoit être un indice public de la guerre, ou de la paix ; étant ouvert en tems de guerre, et fermé en tems de paix. Il fut fermé pendant tout ſon regne ; mais depuis lors juſqu'au regne de Céſar Auguſte, il ne fut fermé que deux fois : la premiere après la premiere Guerre Punique, et la ſeconde après la bataille d'*Actium*, où Auguſte défit Antoine. Le Dieu *Janus* eſt

toujours repreſenté avec deux viſages, l'un qui regarde le paſſé et l'autre l'avenir ; à cauſe de quoi, vous le verrez ſouvent dans les Poëtes Latins appellé *Janus Bifrons*, c'eſt à dire qui a deux fronts. Mais pour revenir à Numa : il prétendit avoir des entretiens ſecrets avec la Nymphe Egérie pour diſpoſer le peuple, qui aime toujours le merveilleux, à mieux recevoir ſes loix et ſes réglemens, comme lui étant inſpirés par la divinité même. Enfin il établit le bon ordre, à la ville et à la campagne ; il inſpira à ſes ſujets l'amour du travail, de la frugalité, et même de la pauvreté. Après avoir régné quarante trois ans, il mourut regretté de tout ſon peuple.

On peut dire, que Rome étoit redevable de toute ſa grandeur à ſes deux premiers Rois, Romulus et Numa, qui en jetterent les fondemens. Romulus ne forma ſes ſujets qu'à la guerre ; Numa qu'à la paix et à la juſtice. Sans Numa, ils auroient été féroces et barbares ; ſans Romulus, ils auroient peut-être reſtés dans le repos, et l'obſcurité. Mais c'étoit cet heureux aſſemblage de vertus religieuſes, civiles et militaires, qui les rendit à la fin les maîtres du monde.

Tullus Hoſtilius fut élu Roi, bientôt après la mort de Numa Pompilius. Il avoit l'eſprit auſſi guerrier, que Numa l'avoit eu pacifique, et il eut bientôt occaſion de l'éxercer ; car la ville d'Albe, jalouſe déjà de la puiſſance de Rome, chercha un prétexte pour lui faire la guerre. La guerre étant déclarée de part et d'autre, et les deux armées ſur le point d'en venir aux mains ; un Albain propoſa, que pour épargner le ſang de tant de gens, on choiſiroit dans les deux armées, un certain nombre, dont la victoire décideroit du ſort des deux villes : Tullus Hoſtilius accepta la propoſition.

Il ſe trouvoit dans l'armée des Albains trois freres, qui s'appelloient les Curiaces, et dans l'armée des Romains trois freres auſſi qu'on

nommoit les Horaces : Ils étoient de part et d'autre à peu près de même âge et de même force. Ils furent choiſis, et acceptérent avec joïe un choix qui leur faiſoit tant d'honneur. Ils s'avancent entre les deux armées, et, l'on donne le ſignal du combat. D'abord deux des Horaces ſont tués par les Curiaces qui tous trois furent bleſſés. Le troiſiéme Horace étoit ſans bleſſure, mais ne ſe ſentant pas aſſez fort pour reſiſter aux trois Curiaces, au défaut de force il uſa de ſtratagéme. Il fit donc ſemblant de fuir, et aïant fait quelque chemin, il regarda en arriere et vit les trois Curiaces, qui le pourſuivoient, à quelque diſtance l'un de l'autre, ſelon que leurs bleſſures leur permettoient de marcher, alors il retourne ſur ſes pas, et les tue l'un après l'autre.

Les Romains le reçurent avec joïe dans leur camp, mais ſa ſœur qui étoit promiſe à un des Curiaces, vient à ſa rencontre, et verſant un torrent de larmes, lui reproche d'avoir tué ſon amant. Sur quoi ce jeune vainqueur dans les tranſports de ſon emportement, lui paſſe l'epée au travers du corps. La juſtice le condamna à la mort, mais il en appella au peuple qui lui pardonna, en conſidération du ſervice qu'il venoit de leur rendre.

Tullus Hoſtilius regna trente deux ans, et fit d'autres guerres contre les Sabins et les Latins. C'étoit un Prince qui avoit de grandes qualités, mais qui aimoit trop la guerre.

TRANSLATION.

ROMULUS and Remus were twins, and ſons of Rhea Sylvia, daughter of Numitor, King of Alba. Rhea Sylvia was, by her uncle Amulius, ſhut up among the Veſtals, and conſtrained by him to become one of their number, to prevent her having any children : for the Veſtals were obliged to inviolable chaſtity.

chaſtity. She, nevertheleſs, proved with child, and pretended ſhe had been forced by the God Mars. When ſhe was delivered of Romulus and Remus, Amulius commanded the infants to be thrown into the Tiber. They were in fact brought to the river, and expoſed in their cradle; but the water retiring, it remained on the dry ground. A ſhe-wolf coming there to drink, ſuckled them, till they were taken home by Fauſtilius, a ſhepherd, who educated them as his own. When they were grown up, they aſſociated with a number of Latins, Albanians, and ſhepherds, and founded Rome. Romulus, deſirous of reigning alone, killed his brother Remus, and was declared King by his followers. On his advancement to the throne, he divided the people into three Tribes, and thirty *Curiæ*; into *Patricians*, *Plebeians*, *Senate*, *Patrons*, *Clients*, and *Knights*. The Patricians were the moſt conſiderable of all. The common people were called Plebeians. The Patrons were of the moſt reputable ſort, and protected a certain number of the lower claſs, who went under the denomination of their Clients. The Senate conſiſted of one hundred perſons, choſen from among the Patricians: and the Knights were a ſelect body of three hundred horſemen, who ſerved as *Life Guards* to Romulus, to whom he gave the name of *Celeres*.

But Romulus, not ſatisfied with theſe regulations, inſtituted a form of religious worſhip; eſtabliſhing the *Auruſpices* and *Augurs*. Theſe were Prieſts; and the buſineſs of the former was to inſpect the entrails of the victim offered in ſacrifice; that of the latter, to obſerve the flying, chattering, or ſinging of birds, declaring whether the omens were favourable or not, before the undertaking of any enterprize.

Romulus, with a view of attracting people to his new city, declared it an aſylum, or ſanctuary, for all who were willing to

eſtabliſh their abode in it. This expedient brought an infinite number of people, who flocked to him from the neighbouring towns and country. An Aſylum, ſignifies a place of ſafety and protection, for all ſuch as are loaded with debts, or who have been guilty of crimes, and fly from juſtice. In Catholic countries, their churches are, at this very time, Aſylums for all ſorts of criminals, who take ſhelter in them.

But Rome, at this time, had few or no women: to remedy which want, Romulus ſent propoſals of marriage to his neighbours, the Sabines; who rejected them with diſdain: whereupon, Romulus publiſhed throughout all the country, that, on a certain day, he intended to celebrate the feſtival of the God *Conſus* *, and invited the neighbouring cities to aſſiſt at it. There was a great concourſe from all parts, on that occaſion, particularly of the Sabines; when, on a ſudden, the Romans, at a ſignal given, ſeized, ſword in hand, all the young women they could meet: and afterwards married them. This remarkable event is called, the Rape of the Sabines. Enraged at this affront and injuſtice, the Sabines declared war againſt the Romans; which was put an end to, and peace concluded, by the mediation of the Sabine women living at Rome. A ſtrict union was made between the Romans and Sabines, who became one and the ſame people; and Tatius, King of the Sabines, reigned jointly with Romulus; but dying ſoon after, Romulus reigned again alone.

Pray obſerve, that the Rape of the Sabines was more an advantageous, than a juſt meaſure; yet the utility of it ſhould not warrant its injuſtice; for we ought to endure every misfortune, even death, rather than be guilty of an injuſtice; and indeed this is the only one that can be imputed to the Romans, for many ſucceeding ages: an Age, or Century, means one hundred years.

* According to Plutarch, the God of Counſel.

Rome's

Rome's growing power ſoon raiſed jealouſy in her neighbours, ſo that Romulus was obliged to engage in ſeveral wars, from which he always came off victorious; but as he began to behave himſelf tyrannically at home, and attacked the privileges of the Senate, with a view of reigning with more *deſpotiſm*, he ſuddenly diſappeared. The truth is, the Senators killed him; but, as they apprehended the indignation of the people, Proculus Julius, a Senator of great repute, proteſted before the people, that Romulus had appeared to him as a God; aſſuring him, that he had been taken up to Heaven, and placed among the Deities: and deſired that the Romans ſhould worſhip him, under the name of *Quirinus*; which they accordingly did.

Take notice, that the Roman government, under Romulus, was a *mixed* and *free* government; and the King ſo far from being abſolute, that the power was divided between him, the Senate, and the People, much the ſame as it is between our King, the Houſe of Lords, and Houſe of Commons; ſo that Romulus, attempting ſo horrible a piece of injuſtice, as to violate the privileges of the Senate, and the liberties of the People, was deſervedly puniſhed, as all tyrants ought to be. Every man has a natural right to his liberty; and whoever endeavours to raviſh it from him, deſerves death more than the robber who attacks us for our money on the highway.

Romulus directed the greateſt part of his laws and regulations to war; and formed them with the view of rendering his ſubjects a warlike people, as indeed they were, above all others. Yet it likewiſe proved fortunate for Rome, that his ſucceſſor, Numa Pompilius, was a Prince of a pacific diſpoſition, who applied himſelf to the eſtabliſhing good order in the city, and enacting laws for the encouragement of virtue and religion.

After

After the death of Romulus, there was a year's *Interregnum*. An *Interregnum* is the interval between the death of one King and the election of another, which can happen only in elective kingdoms; for, in hereditary monarchies, the moment a King dies, his ſon, or his neareſt relation, immediately aſcends the throne.

During the above *Interregnum*, the Senators alternately executed the functions of a Sovereign; but the people ſoon became tired of that ſort of government, and demanded a King. The choice was difficult; as the Sabines on one ſide, and the Romans on the other, were deſirous of a King's being choſen from among themſelves. However, there happened, at that time, to live in the little town of *Cures*, not far from Rome, a man in great reputation for his probity and juſtice, called *Numa Pompilius*, who led a retired life, enjoying the ſweets of repoſe, in a country ſolitude. It was unanimouſly agreed to chooſe him King; and Embaſſadors were diſpatched to notify to him his election; but he, far from being dazzled by ſo ſudden and unexpected an elevation, refuſed the offer, and could ſcarce be prevailed on, to accept it, by the repeated entreaties of the Romans, and of his neareſt relations; proving himſelf the more worthy of that high dignity, as he the leſs ſought it. Remark from that example of Numa Pompilius; how virtue forces her way, and ſhines through the obſcurity of a retired life; and that ſooner or later it is always rewarded.

Numa, being now ſeated on the throne, applied himſelf to ſoften the manners of the Romans, and to inſpire them with a love of peace, by exerciſing them in religious duties. He built a temple in honour of the God Janus, which was to be a public mark of war and peace, by keeping it open in time of war, and ſhut in time of peace. It remained cloſed during his whole long

reign; but from that time, down to the reign of Auguſtus Cæſar, it was ſhut but twice; once at the end of the firſt Punic War, and the ſecond time, in the reign of Auguſtus, after the fight of Actium, where he vanquiſhed Marc Anthony. The God Janus is always repreſented with two faces, one looking on the time paſt, and the other on the future; for which reaſon you will often find him, in the Latin Poets, called *Janus bifrons*, *two-fronted Janus*. But, to return to Numa; he pretended to have ſecret conferences with the Nymph Egeria, the better to prepare the people (who are ever fond of what is marvellous) to receive his laws and ordinances as divine inſpirations. In ſhort, he inſpired his ſubjects with the love of induſtry, frugality, and even of poverty. He died, univerſally regretted by his people, after a reign of forty-three years.

We may venture to ſay, that Rome was indebted for all her grandeur to theſe two Kings, Romulus and Numa, who laid the foundations of it. Romulus took pains to form the Romans to war; Numa, to peace and juſtice. Had it not been for Numa, they would have continued fierce and uncivilized; had it not been for Romulus, they would, perhaps, have fallen into indolence and obſcurity: but it was the happy union of religious, civil, and military virtues, that rendered them maſters of the world.

Tullus Hoſtilius was elected King, immediately after the death of Numa Pompilius. This Prince had as great talents for war, as his predeceſſor had for peace, and he ſoon found an opportunity to exerciſe them; for the city of Alba, already jealous of the power of Rome, ſought a pretext of coming to a rupture with her. War, in fact, was declared on both ſides, and the two armies were ready to engage, when an Alban propoſed, in order to ſpare ſo great an effuſion of blood, that a certain number

of

of warriors ſhould be choſen out of each army, on whoſe victory the fortune of both nations ſhould depend.

Tullus Hoſtilius accepted the propoſal; and there happening to be, in the Alban army, three brothers, named Curiatii; and, in the Roman army, three brothers, called Horatii; who were all much of the ſame age and ſtrength, they were pitched upon for the champions, and joyfully accepted a choice which reflected ſo much honour on them. Then, advancing in preſence of both armies, the ſignal for combat was given. Two of the Horatii were ſoon killed by the Curiatii, who were, themſelves, all three wounded. The third of the Horatii remained yet unhurt; but, not capable of encountering the three Curiatii all together, what he wanted in ſtrength, he ſupplied by ſtratagem. He pretended to run away, and, having gained ſome ground, looked back, and ſaw the three Curiatii purſuing him, at ſome diſtance from each other, haſtening with as much ſpeed as their wounds permitted them; he then returning, killed all three, one after another.

The Romans received him joyfully in their camp; but his ſiſter, who was promiſed in marriage to one of the Curiatii, meeting him, poured forth a deluge of tears, reproaching him with the death of her lover; whereupon the young conqueror, tranſported with rage, plunged his ſword into her boſom. Juſtice condemned him to death; but, having appealed to the People, he received his pardon, in conſideration of the ſervice he had rendered to his country.

Tullus Hoſtilius reigned thirty-two years, and conducted other wars againſt the Sabines and Latins. He was a Prince poſſeſſed of great qualities, but too much addicted to war.

LETTER XVI.

Monday.

DEAR BOY,

I Send you, here encloſed, your hiſtorical exerciſe for this week; and thank you for correcting ſome faults I had been guilty of in former papers. I ſhall be very glad to be taught by you; and, I aſſure you, I would rather have you able to inſtruct me, than any other body in the world. I was very well pleaſed with your objection to my calling the brothers, that fought for the Romans and the Albans, the *Horatii* and the *Curiatii*; for which I can give you no better reaſon than uſage and cuſtom, which determine all languages. As to ancient proper names, there is no ſettled rule, and we muſt be guided by cuſtom: for example, we ſay Ovid and Virgil, and not Ovidius and Virgilius, as they are in Latin: but then, we ſay Auguſtus Ceſar, as in the Latin, and not Auguſt Ceſar, which would be the true Engliſh. We ſay Scipio Africanus, as in Latin, and not Scipio the African. We ſay Tacitus, and not Tacit: ſo that, in ſhort, cuſtom is the only rule to be obſerved in this caſe. But, wherever cuſtom and uſage will allow it, I would rather chuſe not to alter the ancient proper names. They have more dignity, I think, in their own, than in our language. The French change moſt of the ancient proper names, and give them a French termination or ending, which ſometimes ſounds even ridiculous; as, for inſtance, they call the Emperor Titus, *Tite*; and the hiſtorian, Titus Livius, whom we commonly call in Engliſh Livy, they call *Tite Live*. I am very glad you ſtarted this objection; for the only way to get knowledge is to inquire and object. Pray remember to aſk

queſtions,

queſtions, and to make your objections, whenever you do not underſtand, or have any doubts about any thing.

LETTER XVII.

BIentôt après la mort de Tullus Hoſtilius, le peuple choiſit pour Roi Ancus Marcius, petit fils de Numa. Il rétablit d'abord le culte divin qui avoit été un peu négligé pendant le regne guerrier de Tullus Hoſtilius. Il eſſuïa quelques guerres, malgré lui, et y remporta toujours l'avantage. Il aggrandit la ville de Rome, et mourut après avoir regné vingt quatre ans. Il ne le céda en mérite, ſoit pour la guerre, ſoit pour la paix, à aucun de ſes prédeceſſeurs.

Un certain Lucumon, Grec de naiſſance, qui s'étoit établi à Rome ſous le regne d'Ancus Marcius, fut élu Roi à ſa place, et prit le nom de Tarquin. Il créa cent nouveaux Sénateurs, et ſoutint pluſieurs guerres, contre les peuples voiſins, dont il ſortit toujours avec avantage. Il augmenta, embellit et fortifia la ville. Il fit des Aqueducs et des Egouts. Il bâtit auſſi le Cirque, et jetta les fondemens du Capitole : le Cirque étoit un lieu célébre, à Rome, où l'on faiſoit les courſes de chariots.

Tarquin avoit deſtiné pour ſon ſucceſſeur Servius Tullius, qui avoit été priſonn ier de guerre et par conſequent eſclave ; ce que les fils d'Ancus Marcius, qui étoient à cette heure devenus grands, aïant trouvé mauvais, ils firent aſſaſſiner Tarquin qui avoit regné trente huit ans. L'attentat, et le crime des fils d'Ancus Marcius leur furent inutiles, car Servius Tullius fut déclaré Roi par le peuple, ſans demander le conſentement du Sénat. Il ſoutint pluſieurs guerres qu'il termina heureuſement. Il partagea le peuple en dix neuf Tribus ; il établit

le *Cens*, ou le dénombrement du peuple, et il introduiſit la coutume, d'affranchir les eſclaves. Servius ſongeoit à abdiquer la couronne, et à établir à Rome, une parfaite République, quand il fut aſſaſſiné par ſon gendre Tarquin le Superbe. Il regna quarante quatre ans, et fut ſans contredit, le meilleur de tous les Rois de Rome.

Tarquin étant monté ſur le trône, ſans que ni le Peuple, ni le Sénat, lui euſſent conferé la Roïauté; la conduite qu'il y garda répondit à de tels commencemens, et lui fit donner le ſurnom de *Superbe*. Il renverſa les ſages établiſſemens des Rois ſes prédéceſſeurs, foula aux pieds les droits du peuple, et gouverna en Prince arbitraire et deſpotique. Il bâtit un temple magnifique à Jupiter, qui fut appellé le Capitole, à cauſe qu'en creuſant les fondemens, on y avoit trouvé la tête d'un homme, qui s'appelle en Latin *Caput*: le Capitole étoit le bâtiment le plus célébre de Rome.

La tyrannie de Tarquin étoit déjà devenue odieuſe et inſupportable aux Romains, quand l'action de ſon fils Sextus leur fournit une occaſion de s'en affranchir. Sextus étant devenu amoureux de Lucréce femme de Collatin, et celle-ci ne voulant pas conſentir à ſes deſirs, il la força. Elle découvrit le tout à ſon Mari et à Brutus, et après leur avoir fait promettre de venger l'affront qu'on lui avoit fait, elle ſe poignarda. Là deſſus ils ſoulevérent le peuple, et Tarquin avec toute ſa famille fut banni de Rome, par un décret ſolemnel, après y avoir regné vingt cinq ans. Telle eſt la fin que méritent tous les tyrans, et tous ceux qui ne ſe ſervent du pouvoir que le ſort leur a donné, que pour faire du mal, et opprimer le genre humain.

Du tems de Tarquin, les livres des Sybilles furent apportés à Rome, conſervés toujours après avec un grand ſoin, et conſultés comme des oracles.

Tarquin chaſſé de Rome, fit pluſieurs tentatives pour y rentrer, et cauſa quelques guerres aux Romains. Il engagea Porſenna,

ſenna, Roi d'Hétrurie, à appuïer ſes intérêts, et à faire la guerre aux Romains pour le rétablir. Porſenna marcha donc contre les Romains, défit leur armée, et auroit pris Rome même, s'il n'eut été arrété par la valeur d'Horatius Coclés, qui défendit ſeul contre toute l'armée, un pont, par où il falloit paſſer. Porſenna intimidé par les prodiges de valeur et de courage, qu'il voïoit faire tous les jours aux Romains, jugea à propos de conclure la paix avec eux, et de ſe retirer.

Ils eurent pluſieurs autres guerres avec leurs voiſins, dont je ne ferai point mention, ne voulant m'arrêter qu'aux événemens les plus importans. En voici un qui arriva bientôt, ſeize ans après l'établiſſement des Conſuls. Le peuple étoit extrêmement endetté, et refuſa de s'enroller pour la guerre, à moins que ſes dettes ne fuſſent abolies. L'occaſion étoit preſſante, et la difficulté grande, mais le Sénat s'aviſa d'un expedient pour y remedier ; ce fut de créer un Dictateur, quia uroit un pouvoir abſolu, et au deſſus de toutes les loix, mais qui ne dureroit que pour un peu de tems ſeulement. Titus Largius qui fut nommé à cette Dignité, appaiſa le deſordre, rétablit la tranquillité, et puis ſe démit de ſa charge.

On eut ſouvent, dans la ſuite, recours à cet expedient d'un Dictateur, dans les grandes occaſions ; et il eſt à remarquer, que quoique cette charge fut revêtue d'un pouvoir abſolu et deſpotique, pas un ſeul Dictateur n'en abuſa, pour plus de cent ans.

TRANS-

TRANSLATION.

SOON after the death of Tullus Hoſtilius, the people placed upon the throne Ancus Marcius, grandſon to Numa Pompilius. His firſt care was to re-eſtabliſh divine worſhip, which had been ſomewhat neglected during the warlike reign of his predeceſſor. He engaged in ſome wars, againſt his will, and always came off with advantage. He enlarged the city; and died after a reign of twenty-four years: a Prince not inferior, whether in peace or war, to any of his predeceſſors.

One Lucumon, a Greek by birth, who had eſtabliſhed himſelf at Rome in the reign of Ancus Marcius, was choſen King in his place, and took the name of Tarquin. He added a hundred Senators to the former number; carried on, with ſucceſs, ſeveral wars againſt the neighbouring States; and enlarged, beautified, and ſtrengthened the city. He made the Aqueducts and Common Sewers, built the Circus, and laid the foundation of the Capitol: the Circus was a celebrated place at Rome, ſet apart for chariot-races, and other games.

Tarquin had deſtined for his ſucceſſor Servius Tullius, one who, having been taken priſoner of war, was, conſequently, a ſlave; which the ſons of Ancus Marcius, now grown up, highly reſenting, cauſed Tarquin to be aſſaſſinated, in the thirty-eighth year of his reign: but that criminal deed of the ſons of Ancus Marcius was attended with no ſucceſs; for the people elected Servius Tullius King, without aſking the concurrence of the Senate. This Prince was engaged in various wars, which he happily concluded. He divided the people into nineteen Tribes; eſtabliſhed the *Cenſus*, or general ſurvey of the citizens; and introduced the cuſtom of giving liberty to ſlaves, called otherwiſe, *manumiſſion*. Servius intended to abdicate the

crown,

crown, and form a perfect Republic at Rome, when he was aſſaſſinated by his ſon-in-law, Tarquin the Proud. He reigned forty-four years, and was, without diſpute, the beſt of all the Kings of Rome.

Tarquin having aſcended the throne, invited to Royalty neither by the People nor Senate, his conduct was ſuitable to ſuch a beginning, and cauſed him to be ſurnamed the *Proud*. He overturned the wiſe eſtabliſhments of the Kings his predeceſſors, trampled upon the rights of the people, and governed as an arbitrary and deſpotic Prince. He built a magnificent temple to Jupiter, called the Capitol, becauſe, in digging its foundation, the head of a man had been found there, which in Latin is called *Caput*: the Capitol was the moſt celebrated edifice in Rome.

The tyranny of Tarquin was already become odious and inſupportable to the Romans; when an atrocious act of his ſon Sextus adminiſtered to them an opportunity of aſſerting their liberty. This Sextus, falling in love with Lucretia, wife to Collatinus, who would not conſent to his deſires, raviſhed her. The Lady diſcovered the whole matter to her huſband, and to Brutus, and then ſtabbed herſelf; having firſt made them promiſe to revenge the outrage done to her honour. Whereupon they raiſed the people; and Tarquin, with all his family, was expelled by a ſolemn decree, after having reigned twenty-five years. Such is the fate that tyrants deſerve, and all thoſe who, in doing evil, and oppreſſing mankind, abuſe that power which Providence has given.

In the reign of Tarquin, the books of the Sybils were brought to Rome, and ever after preſerved and conſulted as oracles.

Tarquin, after his expulſion, made ſeveral attempts to reinſtate himſelf, and raiſed ſome wars againſt the Romans. He engaged Porſenna, King of Hetruria, to eſpouſe his intereſt, and make war

upon them, in order to his reſtoration. Porſenna marched againſt the Romans, defeated their forces, and moſt probably would have taken the city, had it not been for the extraordinary courage of Horatius Cocles, who alone defended the paſs of a bridge againſt the whole Tuſcan army. Porſenna, ſtruck with admiration and awe of ſo many prodigies of valour as he remarked every day in the Romans, thought proper to make peace with them, and draw off his army.

They had many other wars with their neighbours, which I omit mentioning, as my purpoſe is to dwell only upon the moſt important events. Such is the following one, which happened about ſixteen years after the eſtabliſhing of Conſuls. The people were loaded with debts, and refuſed to enliſt themſelves in military ſervice, unleſs thoſe debts were cancelled. This was a very preſſing and critical conjuncture; but the Senate found an expedient, which was to create a Dictator, with a power ſo abſolute as to be above all law; which, however, was to laſt but a ſhort time. Titus Largius was the perſonage named for the purpoſe; who, having appeaſed the tumult, and reſtored tranquillity, laid down his high employment.

The Romans had often, in ſucceeding times, and on preſſing occaſions, recourſe to this expedient. It is remarkable, that, though that office was inveſted with an abſolute and deſpotic power, not one Dictator abuſed it, for upwards of a hundred years.

LETTER

LETTER XVIII.

NOUS voici parvenus à une importante *Epoque* de l'Hiſtoire Romaine, c'eſt à dire, à l'établiſſement d'un gouvernement libre.

Les Rois et la Roïauté étant bannis de Rome, on réſolut de créer à la place d'un Roi, deux Conſuls, dont l'autorité ne ſeroit qu'annuelle, c'eſt à dire, qu'elle ne dureroit qu'un an. On laiſſa au peuple le droit d'élire les Conſuls, mais il ne pouvoit les choiſir que parmi les Patriciens, c'eſt à dire les gens de qualité. Les deux Conſuls avoient le même pouvoir qu'avoient auparavant les Rois, mais avec cette différence eſſentielle, qu'ils n'avoient ce pouvoir que pour un an, et qu'à la fin de ce terme, ils en devoient rendre compte au peuple: moïen aſſuré d'en prévenir l'abus. Ils étoient appellés Conſuls du verbe Latin *conſulere* qui ſignifie Conſeiller, comme qui diroit, les Conſeillers de la République.

Les deux premiers Conſuls qu'on élut furent L. Junius Brutus, et L. Collatinus, le mari de Lucréce. Les Conſuls avoient les mêmes marques de dignité, que les Rois, excepté la couronne et le ſceptre. Mais ils avoient la robe de pourpre, et la *Chaire Curule*, qui étoit une Chaiſe d'ivoire, ſur des roues. Les Conſuls, le Sénat, et le Peuple, firent tous ſerment, de ne pas rappeller Tarquin, et de ne jamais ſouffrir de Roi à Rome.

Remarquez bien la forme du gouvernement de Rome. L'autorité étoit partagée entre les Conſuls, le Sénat, et le Peuple; chacun avoit ſes droits: et depuis ce ſage établiſſement, Rome s'éleva, par un progrès rapide, à une perfection, et une excellence qu'on a peine à concevoir.

Souvenez vous que le gouvernement monarchique avoit duré deux cents quarante quatre ans.

TRANSLATION.

WE are now come to an important *epocha* of the Roman Hiſtory; I mean, the eſtabliſhment of a free government.

Royalty being baniſhed Rome, it was reſolved to create, inſtead of a King, two Conſuls, whoſe authority ſhould be annual; or, in other words, was to laſt no longer than one year. The right of electing the Conſuls was left to the people; but they could chooſe them only from among the Patricians; that is, from among men of the firſt rank. The two Conſuls were jointly inveſted with the ſame power the Kings had before, with this eſſential difference, that their power ended with the year; and at the expiration of that term, they were obliged to give an account of their regency to the people: a ſure means to prevent the abuſe of it. They were called Conſuls, from the Latin verb *conſulere*, to counſel; which intimated their being Counſellors to the Republic.

The firſt Conſuls elected were L. Junius Brutus, and P. Collatinus, Lucretia's huſband. The Conſuls held the ſame badges of dignity as the Kings, excepting the crown and ſceptre. They had the purple robe, and the Curule chair, being a chair of ivory, ſet upon wheels. The Conſuls, Senate, and People, took a ſolemn oath, never to recall Tarquin, or ſuffer a King in Rome.

Take notice of the form of the Roman government. The power was divided between the Conſuls, Senate, and People; each had their rights and privileges: and, from the time of that wiſe eſtabliſhment, Rome exalted herſelf, with a rapid progreſs, to

ſuch

ſuch a high point of perfection and excellency, as is ſcarce to be conceived.

Remember, that the monarchical government laſted two hundred and forty-four years.

LETTER XIX.

CEPENDANT les Patriciens en agiſſoient aſſez mal avec le peuple, et abuſoient du pouvoir que leur rang et leurs richeſſes leurs donnoient. Ils empriſonnoient ceux des Plébéiens qui leur devoient de l'argent, et les chargeoient de chaînes. Ce qui cauſa tant de mécontentement, que le peuple quitta Rome, et ſe retira en corps, ſur le *Mont Sacré*, à trois milles de Rome. Une déſertion ſi générale donna l'allarme au Sénat et aux Patriciens, qui leur envoïérent des deputations pour les perſuader de revenir; mais inutilement. A la fin on choiſit dix des plus ſages et des plus moderés du Sénat, qu'on envoïa au peuple avec un plein pouvoir de conclure la paix, aux meilleures conditions qu'ils pourroient. Menénius Agrippa, qui portoit la parole, termina ſon diſcours au peuple par un apologue qui les frappa extremement. "Autrefois, "dit il, les membres du corps humain, indignés de ce qu'ils "travailloient tous pour l'eſtomach, pendant que lui oiſif et pa- "reſſeux, jouiſſoit tranquillement des plaiſirs, qu'on lui préparoit, "convinrent de ne plus rien faire: mais voulant dompter ainſi "l'eſtomach, par la famine, tous les membres et tout le corps tom- "bérent dans une foibleſſe, et une inanition extrême." Il comparoit ainſi, cette diviſion inteſtine des parties du corps, avec la diviſion qui séparoit le peuple d'avec le Sénat. Cette application plût tant au peuple que la paix fut conclue à certaines conditions, dont la principale étoit; que le peuple choiſiroit, parmi eux, cinq

nouveaux magiſtrats, qui furent appellez Tribuns du peuple. Ils étoient élus tous les ans, et rien ne pouvoit ſe faire ſans leur conſentement. Si l'on propoſoit quelque loi, et que les Tribuns du peuple s'y oppoſaſſent, là loi ne pouvoit paſſer; ils n'étoient pas même obligés d'alléguer de raiſon pour leur oppoſition, il ſuffiſoit qu'ils diſſent ſimplement, *Veto*, qui veut dire, je défends. Remarquez bien cette époque intéreſſante de l'hiſtoire Romaine, et ce changement conſidérable dans la forme du gouvernement, qui aſſura au peuple, pendant quelques Siécles, leurs droits et leurs priviléges, que les Grands ſont toujours trop portés à envahir injuſtement. Ce changement arriva l'an de Rome 261, c'eſt à dire, vingt et un an après le banniſſement des Rois, et l'établiſſement des Conſuls.

Outre les Tribuns, le peuple obtint auſſi deux nouveaux Magiſtrats annuels appellés les *Ediles* du peuple, qui étoient ſoumis aux Tribuns du peuple, faiſoient éxécuter leurs ordres, rendoient la juſtice ſous eux, veilloient à l'entretien des temples et des bâtimens publics, et prenoient ſoin des vivres.

Remarquez quels étoient les principaux Magiſtrats de Rome. Premiérement c'étoient les deux Conſuls, qui étoient annuels, et qui avoient entre eux le pouvoir des Rois. Après cela, dans les grands beſoins, on créa la charge de Dictateur, qui ne duroit ordinairement que ſix mois, mais qui étoit revêtue d'un pouvoir abſolu.

Les Tribuns du Peuple étoient des Magiſtrats annuels, qui veilloient aux intérêts du peuple, et les protégeoient contre les injuſtices des Patriciens. Pour les Ediles, je viens de décrire leurs fonctions.

Quelques années après on créa encore deux nouveaux Magiſtrats, qui s'appelloient les *Cenſeurs*. Ils étoient d'abord pour cinq ans; mais ils furent bientôt reduits à un an et demi. Ils avoient un

très grand pouvoir, ils faiſoient le dénombrement du peuple; ils impoſoient les taxes, ils avoient ſoin des mœurs, et pouvoient chaſſer du Sénat, ceux qu'ils en jugeoient indignes; ils pouvoient auſſi dégrader les Chevaliers Romains, en leur ôtant leur cheval.

Pas fort long tems après, on créa encore deux autres nouveaux Magiſtrats, appellés les *Préteurs*; qui étoient les principaux Officiers de la juſtice, et jugeoient tous les procès. Voici donc les grands Magiſtrats de la Republique Romaine, ſelon l'ordre de leur établiſſement.

Les Conſuls.
Le Dictateur.
Les Tribuns du Peuple.
Les Ediles.
Les Cenſeurs.
Les Préteurs.

TRANSLATION.

THE Patricians, however, treated the people ungenerouſly, and abuſed the power which their rank and riches gave them. They threw into priſon ſuch of the Plebeians as owed them money, and loaded them with irons. Theſe harſh meaſures cauſed ſo great a diſcontent, that the people in a body abandoned Rome, and retired to a riſing ground, three miles diſtant from the city, called *Mons Sacer*. Such a general defection alarmed the Senate and Patricians; who ſent a deputation to perſuade them to return, but to no purpoſe. At length ſome of the wiſeſt and moſt moderate of the Senators were ſent on that buſineſs, with full powers to conclude a peace on the beſt conditions

ditions they could obtain. Agrippa, who ſpoke in behalf of the Senate, finiſhed his diſcourſe with a fable, which made great impreſſion on the minds of the people. "Formerly," ſaid he, "the members of the human body, enraged that they ſhould "labour for the ſtomach, while that, remaining idle and indolent, "quietly enjoyed thoſe pleaſures which were prepared for it, "agreed to do nothing: but, intending to reduce the ſtomach "by famine, they found that all the members grew weak, and "the whole body fell into an extreme inanition."

Thus he compared this inteſtine diviſion of the parts of the human body, with the diviſion that ſeparated the people from the Senate. This application pleaſed them ſo much, that a reconciliation was effected on certain conditions; the principal of which was, that the people ſhould chooſe among themſelves five new Magiſtrates, who were called *Tribunes of the People*. They were choſen every year, and nothing could be done without their conſent. If a motion was made for preferring any law, and the Tribunes of the People oppoſed it, the law could not paſs; and they were not even obliged to alledge any reaſon for their oppoſition; their merely pronouncing *Veto*, was enough; which ſignifies, *I forbid*. Take proper notice of this intereſting epocha of the Roman Hiſtory, this important alteration in the form of government, that ſecured, for ſome ages, the rights and privileges of the people, which the Great are but too apt to infringe. This alteration happened in the year of Rome 261; twenty-one years after the expulſion of Kings, and the eſtabliſhment of Conſuls.

Beſides the Tribunes, the people obtained two other new annual Magiſtrates, called *Ædiles*, who were ſubject to the authority of the Tribunes, adminiſtered juſtice under them, took care

care of the building and reparation of temples, and other public ſtructures, and inſpected proviſions of all kind.

Remember who were the principal Magiſtrates of Rome. Firſt, the Conſuls, whoſe office was annual, and who, between them, had the power of Kings: next, the Dictator, created on extraordinary emergencies, and whoſe office uſually laſted but ſix months.

The Tribunes of the People were annual Magiſtrates, who acted as guardians of the rights of the Commons, and protected them from the oppreſſion of the Patricians. With regard to the Ædiles, I have already mentioned their functions.

Some years after, two other new Magiſtrates were created, called Cenſors. This office, at firſt, was to continue five years; but it was ſoon confined to a year and a half. The authority of the Cenſors was very great; their duty was the ſurvey of the people, the laying on of taxes, and the cenſure of manners. They were empowered to expel any perſon from the Senate, whom they deemed unworthy of that Aſſembly; and degrade a Roman Knight, by depriving him of his horſe.

Not very long after, two Prætors were inſtituted. Theſe Magiſtrates were the chief Officers of juſtice, and decided all lawſuits. Here you have the liſt of the great Magiſtrates of the Roman Commonwealth, according to their order and inſtitution.

The Conſuls.
The Dictator.
The Tribunes of the People
The Ædiles.
The Cenſors.
The Prætors.

LETTER XX.

L'AN 300 de Rome, les Romains n'avoïent pas encore de loix fixes et certaines, de ſorte que les Conſuls et les Sénateurs, qu'ils commettoïent pour juger, étoient les Arbitres abſolus du ſort des citoïens. Le peuple voulût, donc, qu'au lieu de ces jugemens arbitraires, on établit des loix qui ſerviſſent de regles ſures, tant à l'égard du gouvernement et des affaires publiques, que par rapport aux différens entre les particuliers. Sur quoi, le Sénat ordonna qu'on enverroit des Ambaſſadeurs à Athenes, en Grece, pour étudier les loix de ce païs, et en rapporter celles qu'ils jugeroient les plus convenables à la Republique. Ces Ambaſſadeurs étant de retour, on elût dix perſonnes (qui furent appellées les Décemvirs) pour établir ces nouvelles loix. On leur donna un pouvoir abſolu pour un an, et pendant ce tems là, il n'y avoit point d'autre Magiſtrat à Rome. Les Décemvirs firent graver leurs loix ſur des tables d'airain poſées dans l'endroit le plus apparent de la place publique; et ces loix furent toujours après appellées les Loix des Dix Tables *. Mais lorſque le terme du gouvernement des Décemvirs fut expiré, ils ne voulurent point ſe démettre de leur pouvoir, mais ſe rendirent par force les Tyrans de la République: ce qui cauſa de grands tumultes. A la fin ils furent obligés de céder, et Rome reprit ſon ancienne forme de gouvernement.

L'année 365 de Rome, les Gaulois (c'eſt à dire les François) entrérent en Italie, et marchérent vers Rome, avec une armée de plus de ſoixante mille hommes. Les Romains envoïérent à leur rencontre une armée, levée à la hâte, de quarante mille hommes. On ſe battit, et les Romains furent entierement défaits. A cette triſte nouvelle, tous ceux qui étoient reſtés à Rome, ſe retirérent

* Plus communément nommées les Loix des Douze Tables, parce que depuis il y en eut deux d'ajoutées aux dix premiéres.

dans

dans le Capitole, qui étoit la Citadelle, et s'y fortifiérent auſſi bien que le tems le permettoit. Trois jours après, Brennus, le Général des Gaulois, s'avança juſqu'à Rome avec ſon armée, et trouvant la ville abandonnée, et ſans défenſe, il aſſiegea la citadelle, qui ſe défendit avec une bravoure incroïable. Une nuit que les Gaulois vouloient la prendre par ſurpriſe, et qu'ils étoient montés juſques aux portes, ſans qu'on s'en apperçût : M. Manlius, eveillé par les cris et battement d'ailes des oyes, donna l'allarme, et ſauva la citadelle. Bientôt après, Camille, un illuſtre Romain, qui avoit été banni de Rome, aïant appris le danger auquel ſa Patrie ſe trouvoit expoſée, ſurvint avec ce qu'il put trouver de troupes dans les païs voiſins, défit entiérement les Gaulois, et ſauva Rome. Admirez ce bel exemple de grandeur d'ame! Camille, banni injuſtement de Rome, oublie l'injure qu'on lui a faite, ſon amour pour ſa Patrie l'emporte ſur le deſir de ſe venger, et il vient ſauver ceux qui avoient voulu le perdre.

TRANSLATION.

IN the year of the city 300, the Romans had no written or fixed ſtatutes, inſomuch that the Conſuls and Senators, who were appointed Judges, were abſolute Arbiters of the fate of the citizens. The people therefore demanded, that, inſtead of ſuch arbitrary deciſions, certain ſtated laws ſhould be enacted, as directions for the adminiſtration of public affairs, and alſo with regard to private litigations. Whereupon the Senators ſent Embaſſadors to Athens in Greece, to ſtudy the laws of that country, and to collect ſuch as they ſhould find moſt ſuitable to the Republic. When the Embaſſadors returned, ten perſons (who were ſtyled Decemviri) were elected for the inſtitution of theſe new laws. They were inveſted with abſolute power for a whole

year; during which time all other Magiſtracies were ſuſpended. The Decemviri cauſed their laws to be engraved on brazen tables; which ever after were called the Laws of the Ten Tables *. Theſe were placed in the moſt conſpicuous part of the principal ſquare in the city. When the time of the Decemviri was expired, they refuſed to lay down their power; but maintained it by force, and became the tyrants of the Republic. This cauſed great tumults; however, they were at length conſtrained to yield; and Rome returned to its ancient form of government.

About the year of Rome 365, the Gauls (that is to ſay, the French) entered Italy, and marched towards Rome with an army of above ſixty thouſand men. The Romans levied in haſte an army of forty thouſand men, and ſent it to encounter them. The two armies came to an engagement, in which the Romans received a total defeat. On the arrival of this bad news, all who had remained at Rome fled into the Capitol, or Citadel, and there fortified themſelves, as well as the ſhortneſs of time would permit. Three days after, Brennus, General of the Gauls, advanced to Rome with his army, and found the city abandoned; whereupon he laid ſiege to the Capitol, which was defended with incredible bravery. One night when the Gauls determined to ſurprize the Capitol, and had climbed up to the very ramparts, without being perceived, M. Manlius, awakened by the cackling of geeſe, alarmed the garriſon, and ſaved the Capitol. At the ſame time Camillus, an illuſtrious Roman, who, ſome time before, had been baniſhed from the city, having had information of the danger to which his country was expoſed, came upon the Gauls in the rear, with as many troops as he could muſter up about the country, and gave them a total overthrow. Admire, in Camillus, this fine example, this greatneſs of ſoul; he who, having been unjuſtly baniſhed,

* More generally called the Laws of the Twelve Tables, Two having been added ſince, to the original Ten.

forgetful of the wrongs he had received, and actuated by the love of his country, more than the desire of revenge, comes to save those who sought his ruin.

LETTER XXI.

A Bath, ce 28ieme Mars, 1739.

MON CHER ENFANT,

J'AI reçu une lettre de Monsieur Maittaire, dans laquelle il me dit beacoup de bien de vous, et m'assure que vous apprenez bien; sur quoi j'ai d'abord acheté quelque chose de fort joli pour vous apporter d'ici. Voïez un peu si vous n'avez pas sujet d'aimer Monsieur Maittaire et de faire tout ce que vous pouvez; à fin qu'il soit content de vous. Il me dit que vous allez à present recommencer ce que vous avez déjà appris, il faut y bien faire attention, au moins, et ne pas répéter comme un perroquet, sans savoir ce que cela veut dire.

Je vous ai dit dans ma derniere, que pour être parfaitement honnête homme, il ne suffisoit pas simplement d'être juste; mais que la generosité, et la grandeur d'ame, alloient bien plus loin. Vous le comprendrez mieux, peut-être, par des exemples: en voici.

Alexandre le grand, Roi de Macédoine, aïant vaincu Darius Roi de Perse, prit un nombre infini de prisonniers, et entre autres la femme et la mere de Darius; or selon les droits de la guerre il auroit pû avec justice en faire ses esclaves; mais il avoit trop de grandeur d'âme pour abuser de sa victoire. Il les traita toujours en Reines, et leur témoigna les mêmes égards, et le même respect, que s'il eut été leur sujet. Ce que Darius aïant entendu, dit, qu' Alexandre méritoit sa victoire, et qu'il étoit seul digne de regner à sa place. Remarquez par là comment des ennemis

mêmes;

mêmes; ſont forcés de donner des louanges à la vertu, et à la grandeur d'ame.

Jules Ceſar, auſſi, le premier Empereur Romain, avoit de l'humanité, et de la grandeur d'ame; car après avoir vaincu le grand Pompée, à la bataille de Pharſale, il pardonna à ceux, que ſelon les loix de la guerre, il auroit pu faire mourir: et non ſeulement il leur donna la vie, mais il leur rendit leurs biens et leurs honneurs. Sur quoi, Ciceron, dans une de ſes Harangues, lui dit ce beau mot; *Nihil enim poteſt fortuna tua majus, quam ut poſſis, aut Natura tua melius, quam ut velis, conſervare quamplurimos:* ce qui veut dire; "Votre fortune ne pouvoit rien faire "de plus grand, pour vous, que de vous donner le pouvoir de ſau- "ver tant de gens; et la nature ne pouvoit rien faire de meilleur, "pour vous, que de vous en donner la volonté." Vous voïez encore par là, la gloire, et les éloges, qu'on gagne à faire du bien; outre le plaiſir qu'on reſſent en ſoi même, et qui ſurpaſſe tous les autresp laiſirs.

Adieu, je finirai cette lettre comme Ciceron finiſſoit ſouvent les ſiennes. *Jubeo te bene valere*; c'eſt à dire: je vous ordonne de vous bien porter.

TRANSLATION.

Bath, March the 28th, 1739.

MY DEAR CHILD,

I Have received a letter from Mr. Maittaire, in which he gives a very good account of you; and aſſures me, that you improve in learning; upon which I immediately bought ſomething very pretty, to bring you from hence. Conſider now, whether you ought not to love Mr. Maittaire; and to do every thing in your power to pleaſe him. He tells me, you are going to begin again

what you have already learned: you ought to be very attentive, and not repeat your leſſons like a parrot, without knowing what they mean.

In my laſt I told you, that, in order to be a perfectly virtuous man, juſtice was not ſufficient; for that generoſity and greatneſs of ſoul implied much more. You will underſtand this better by examples: here are ſome.

Alexander the Great, King of Macedonia, having conquered Darius, King of Perſia, took an infinite number of priſoners; and, among others, the wife and mother of Darius. Now, according to the laws of war, he might with juſtice have made ſlaves of them: but he had too much greatneſs of ſoul, to make a bad uſe of his victory; he therefore treated them as Queens, and ſhowed them the ſame attentions and reſpect, as if he had been their ſubject; which Darius hearing of, ſaid, that Alexander deſerved to be victorious, and was alone worthy to reign in his ſtead. Obſerve by this, how virtue, and greatneſs of ſoul, compel even enemies to beſtow praiſes.

Julius Cæſar too, the firſt Emperor of the Romans, was in an eminent degree poſſeſt of humanity, and this greatneſs of ſoul. After having vanquiſhed Pompey the Great, at the battle of Pharſalia, he pardoned thoſe, whom, according to the laws of war, he might have put to death; and not only gave them their lives, but alſo reſtored them their fortunes, and their honours. Upon which Cicero, in one of his Orations, makes this beautiful remark, ſpeaking to Julius Cæſar; *Nihil enim poteſt fortuna tua majus, quam ut poſſis, aut Natura tua melius, quam ut velis conſervare quamplurimos:* which means, "Fortune could not do more for "you, than give you the power of ſaving ſo many people; nor "Nature ſerve you better, than in giving you the will to do it." You ſee by that, what glory and praiſe are gained by doing good;

beſides

beſides the pleaſure which is felt inwardly, and exceeds all others.

Adieu, I ſhall conclude this letter, as Cicero often does his; *Jubeo te bene valere*: that is to ſay, I order you to be in good health.

LETTER XXII.

Tunbridge, July the 15th, 1739.

DEAR BOY,

I Thank you for your concern about my health; which I would have given you an account of ſooner, but that writing does not agree with theſe waters. I am better ſince I have been here; and ſhall therefore ſtay a month longer.

Signor Zamboni compliments me, through you, much more than I deſerve; but pray do you take care to deſerve what he ſays of you; and remember, that praiſe, when it is not deſerved, is the ſevereſt ſatire and abuſe; and the moſt effectual way of expoſing people's vices and follies. This is a figure of ſpeech, called Irony; which is ſaying directly the contrary of what you mean; but yet it is not a lie, becauſe you plainly ſhow, that you mean directly the contrary of what you ſay; ſo that you deceive no body. For example; if one were to compliment a notorious knave, for his ſingular honeſty and probity; and an eminent fool for his wit and parts, the irony is plain; and every body would diſcover the ſatire. Or, ſuppoſe that I were to commend you for your great attention to your book, and for your retaining and remembering what you have once learned; would not you plainly perceive the irony, and ſeé that I laughed at you? Therefore, whenever you are commended for any thing, conſider fairly,

fairly, with yourſelf, whether you deſerve it or not; and if you do not deſerve it, remember that you are only abuſed and laughed at; and endeavour to deſerve better for the future, and to prevent the irony.

Make my compliments to Mr. Maittaire, and return him my thanks for his letter. He tells me, that you are again to go over your Latin and Greek grammar; ſo that when I return I expect to find you very perfect in it; but if I do not, I ſhall compliment you upon your application and memory. Adieu.

LETTER XXIII.

July the 24th, 1739.

MY DEAR BOY,

I WAS pleaſed with your aſking me, the laſt time I ſaw you, why I had leſt off writing; for I looked upon it as a ſign that you liked and minded my letters: if that be the caſe, you ſhall hear from me often enough; and my letters may be of uſe, if you will give attention to them; otherwiſe it is only giving myſelf trouble to no purpoſe; for it ſignifies nothing to read a thing once, if one does not mind and remember it. It is a ſure ſign of a little mind, to be doing one thing, and at the ſame time to be either thinking of another, or not thinking at all. One ſhould always think of what one is about: when one is learning one ſhould not think of play; and when one is at play, one ſhould not think of one's learning. Beſides that, if you do not mind your book while you are at it, it will be a double trouble to you, for you muſt learn it all over again. One of the moſt important points of life is Decency; which is, to do what is proper, and where it is proper; for many things are proper at one time,

and in one place, that are extremely improper in another: for example; it is very proper and decent, that you ſhould play ſome part of the day; but you muſt feel that it would be very improper and indecent, if you were to fly your kite, or play at nine-pins, while you are with Mr. Maittaire. It is very proper and decent to dance well; but then you muſt dance only at balls, and places of entertainment: for you would be reckoned a fool, if you were to dance at church, or at a funeral. I hope, by theſe examples, you underſtand the meaning of the word *Decency*; which in French is *Bienſéance*; in Latin, *Decorum*; and in Greek, Πρεπον. Cicero ſays of it, *Sic hoc Decorum quod elucet in vitâ, movet approbationem eorum quibuſcum vivitur, ordine et conſtantiâ, et moderatione dictorum omnium atque factorum:* by which you ſee how neceſſary decency is, to gain the approbation of mankind. And, as I am ſure you deſire to gain Mr. Maittaire's approbation, without which you will never have mine, I dare ſay you will mind and give attention to whatever he ſays to you, and behave yourſelf ſeriouſly and decently, while you are with him; afterwards play, run, and jump, as much as ever you pleaſe.

LETTER XXIV.

Friday.

DEAR BOY,

I WAS very glad when Mr. Maittaire told me, that you had more attention now, than you uſed to have; for it is the only way to reap any benefit by what you learn. Without attention, it is impoſſible to remember, and without remembering it

is

is but time and labour loſt to learn. I hope too, that your attention is not only employed upon words, but upon the ſenſe and meaning of thoſe words; that is, that when you read, or get any thing by heart, you obſerve the thoughts and reflections of the author, as well as his words. This attention will furniſh you with materials, when you come to compoſe and invent upon any ſubject yourſelf: for example, when you read of anger, envy, hatred, love, pity, or any of the paſſions, obſerve what the author ſays of them, and what good or ill effects he aſcribes to them. Obſerve too, the great difference between proſe and verſe, in treating the ſame ſubjects. In verſe, the figures are ſtronger and bolder, and the diction or expreſſion loftier or higher, than in proſe; nay, the words in verſe are ſeldom put in the ſame order as in proſe. Verſe is full of metaphors, ſimilies, and epithets. Epithets (by the way) are adjectives, which mark ſome particular quality of the thing or perſon to which they are added; as for example, *Pïus Æneas*, the pious Æneas; *Pius* is the epithet: *Fama Mendax*, Fame that lies; *Mendax* is the epithet: Ποδας-ωκὺς Αχιλλεὺς, Achilles ſwift of foot; Ποδας-ωκὺς is the epithet. This is the ſame in all languages: as for inſtance; they ſay in French, *L'envie pâle et bléme, l'amour aveugle*; in Engliſh, pale, livid envy, blind love: theſe adjectives are the epithets. Envy is always repreſented, by the Poets, as pale, meagre, and pining away at other people's happineſs. Ovid ſays of envy,

Vixque tenet lacrymas, quod nil lacrymabile cernit;

Which means, that Envy can ſcarce help crying, when ſhe ſees nothing to cry at; that is, ſhe cries when ſhe ſees others happy. Envy is certainly one of the meaneſt and moſt tormenting of all paſſions, ſince there is hardly any body, that has not ſomething for an envious man to envy: ſo that he can never be happy, while he ſees any body elſe ſo. Adieu.

LETTER XXV.

Iſleworth, September the 10th, 1739.

DEAR BOY,

SINCE you promiſe to give attention, and to mind what you learn, I ſhall give myſelf the trouble of writing to you again, and ſhall endeavour to inſtruct you in ſeveral things, that do not fall under Mr. Maittaire's province; and which, if they did, he could teach you much better than I can. I neither pretend nor propoſe to teach them you thoroughly; you are not yet of an age fit for it: but I only mean to give you a general notion, at preſent, of ſome things that you muſt learn more particularly hereafter, and that will then be the eaſier to you, for having had a general idea of them now. For example, to give you ſome notion of Hiſtory.

Hiſtory is an account of whatever has been done by any country in general, or by any number of people, or by any one man: thus, the Roman Hiſtory is an account of what the Romans did, as a nation; the Hiſtory of Catiline's conſpiracy, is an account of what was done by a particular number of people; and the Hiſtory of Alexander the Great, written by Quintus Curtius, is the account of the life and actions of one ſingle man. Hiſtory is, in ſhort, an account or relation of any thing that has been done.

Hiſtory is divided into ſacred and prophane, ancient and modern.

Sacred Hiſtory is the Bible, that is, the Old and New Teſtament. The Old Teſtament is the Hiſtory of the Jews, who were God's choſen people; and the New Teſtament is the Hiſtory of Jeſus Chriſt, the Son of God.

Prophane

Prophane Hiſtory is the account of the Heathen Gods, ſuch as you read in Ovid's Metamorphoſes, and which you will know a great deal more of, when you come to read Homer, Virgil, and the other ancient Poets.

Ancient Hiſtory is the account of all the kingdoms and countries of the world, down to the end of the Roman Empire.

Modern Hiſtory is the account of the kingdoms and countries of the world, ſince the deſtruction of the Roman Empire.

The perfect knowledge of Hiſtory is extremely neceſſary; becauſe, as it informs us of what was done by other people, in former ages, it inſtructs us what to do in the like caſes. Beſides, as it is the common ſubject of converſation, it is a ſhame to be ignorant of it.

Geography muſt neceſſarily accompany Hiſtory; for it would not be enough to know what things were done formerly, but we muſt know where they were done; and Geography, you know, is the deſcription of the earth, and ſhows us the ſituations of towns, countries, and rivers. For example; Geography ſhows you that England is in the North of Europe, that London is the chief town of England, and that it is ſituated upon the river Thames, in the county of Middleſex: and the ſame of other towns and countries. Geography is likewiſe divided into ancient and modern; many countries and towns having, now, very different names from what they had formerly; and many towns, which made a great figure in ancient times, being now utterly deſtroyed, and not exiſting: as the two famous towns of Troy, in Aſia, and Carthage, in Africa; of both which there are not now the leaſt remains.

Read this with attention, and then go to play with as much attention; and ſo farewell.

LETTER

LETTER XXVI.

Isleworth, September the 15th, 1739.

DEAR BOY,

HISTORY must be accompanied with Chronology, as well as Geography, or else one has but a very confused notion of it; for it is not sufficient to know what things have been done, which History teaches us; and where they have been done, which we learn by Geography; but one must know when they have been done, and that is the particular business of Chronology. I will therefore give you a general notion of it.

Chronology (in French *la Chronologie)* fixes the dates of facts; that is, it informs us when such and such things were done; reckoning from certain periods of time, which are called Æras, or Epochs: for example, in Europe, the two principal æras or epochs, by which we reckon, are, from the creation of the world to the birth of Christ, which was four thousand years; and from the birth of Christ to this time, which is one thousand seven hundred and thirty-nine years: so that, when one speaks of a thing that was done before the birth of Christ, one says, it was done in such a year of the world; as, for instance, Rome was founded in the three thousand two hundred and twenty-fifth year of the world; which was about seven hundred and fifty years before the birth of Christ. And one says, that Charlemain was made the first Emperor of Germany in the year eight hundred; that is to say, eight hundred years after the birth of Christ. So that you see, the two great periods, æras, or epochs, from whence we date every thing, are, the creation of the world, and the birth of Jesus Christ.

There

There is another term in Chronology, called Centuries, which is only uſed in reckoning after the birth of Chriſt. A century means one hundred years; conſequently, there have been ſeventeen centuries ſince the birth of Chriſt, and we are now in the eighteenth century. When any body ſays, then, for example, that ſuch a thing was done in the tenth century, they mean, after the year nine hundred, and before the year one thouſand, after the birth of Chriſt. When any body makes a miſtake in Chronology, and ſays, that a thing was done ſome years ſooner, or ſome years later, than it really was, that error is called an Anachroniſm. Chronology requires memory and attention; both which you can have if you pleaſe: and I ſhall try them both, by aſking you queſtions about this letter, the next time I ſee you.

LETTER XXVII.

Iſleworth, September the 17th, 1739.

DEAR BOY,

IN my two laſt letters I explained to you the meaning and uſe of Hiſtory, Geography, and Chronology, and ſhowed you the connection they had with one another; that is, how they were joined together, and depended each upon the other. We will now conſider Hiſtory more particularly by itſelf.

The moſt ancient Hiſtories of all, are ſo mixed with fables, that is, with falſehoods and invention, that little credit is to be given to them. All the Heathen Gods and Goddeſſes, that you read of in the Poets, were only men and women; but, as they had either found out ſome uſeful invention, or had done a great

deal of good in the countries where they lived, the people, who had a great veneration for them, made them Gods and Goddeſſes when they died, addreſſed their prayers, and raiſed altars to them. Thus Bacchus, the God of Wine, was only the firſt man who invented the making of wine; which pleaſed the people ſo much, that they made a God of him: and may be they were drunk when they made him ſo. So Ceres, the Goddeſs of Plenty, who is always repreſented, in pictures, with wheat-ſheaves about her head, was only ſome good woman, who invented ploughing, and ſowing, and raiſing corn: and the people, who owed their bread to her, deified her; that is, made a Goddeſs of her. The caſe is the ſame of all the other Pagan Gods and Goddeſſes, which you read of in prophane and fabulous hiſtory.

The authentic, that is, the true ancient hiſtory, is divided into five remarkable periods or æras, of the five great Empires of the world. The firſt Empire of the world was the Aſſyrian, which was deſtroyed by the Medes. The Empire of the Medes was overturned by the Perſians; and the Empire of the Perſians was demoliſhed by the Macedonians, under Alexander the Great. The Empire of Alexander the Great laſted no longer than his life; for at his death, his Generals divided the world among them, and went to war with one another; till, at laſt, the Roman Empire aroſe, ſwallowed them all up, and Rome became the miſtreſs of the world. Remember, then, that the five great Empires, that ſucceeded each other, were theſe:

1. The Aſſyrian Empire, firſt eſtabliſhed.
2. The Empire of the Medes.
3. The Perſian Empire.
4. The Macedonian Empire.
5. The Roman Empire.

If ever you find a word that you do not underſtand, either in my letters or any where elſe, I hope you remember to aſk your Mamma the meaning of it. Here are but three in this letter, which you are likely not to underſtand; theſe are,

CONNECTION, which is a noun ſubſtantive, that ſignifies a joining, or tying together; it comes from the verb to connect, which ſignifies to join. For example; one ſays of any two people, that are intimate friends, and much together, there is a great connection between them, or, they are mightily connected. One ſays ſo alſo, of two things that have a reſemblance, or a likeneſs to one another, there is a connection between them: as for example; there is a great connection between Poetry and Painting, becauſe they both expreſs nature, and a ſtrong and lively imagination is neceſſary for both.

DEIFY is a verb, which ſignifies to make a God; it comes from the Latin word *Deus*, God, and *Fio*, I become. The Roman Emperors were always deified after their death, though moſt of them were rather devils, when alive.

AUTHENTIC, means *true*; ſomething that may be depended upon, as coming from good authority. For example; one ſays, ſuch a hiſtory is authentic, ſuch a piece of news is authentic; that is, one may depend upon the truth of it.

I have juſt now received your letter, which is very well written.

LETTER XXVIII.

Thurſday, Iſleworth.

DEAR BOY,

AS I ſhall come to town next Saturday, I would have you come to me on Sunday morning, about ten o'clock: and I would have you likewiſe tell Mr. Maittaire, that, if it be not troubleſome to him, I ſhould be extremely glad to ſee him at the ſame time. I would not have given him this trouble, but that it is uncertain when I can wait upon him in town: I do not doubt but he will give me a good account of you, for I think you are now ſenſible of the advantages, the pleaſure, and the neceſſity of learning well; I think, too, you have an ambition to excel in whatever you do, and therefore will apply yourſelf. I muſt alſo tell you, that you are now talked of as an eminent ſcholar, for your age; and therefore your ſhame will be the greater, if you ſhould not anſwer the expectations people have of you. Adieu.

LETTER XXIX.

Monday.

DEAR BOY,

IT was a great pleaſure to me, when Mr. Maittaire told me, yeſterday, in your preſence, that you began to mind your learning, and to give more attention. If you continue to do ſo, you will find two advantages in it; the one, your own improvement, the other, my kindneſs; which you muſt never expect, but when Mr. Maittaire tells me you deſerve it. There is no doing any thing well without

without application and induſtry. Induſtry (in Latin *Induſtria*, and in Greek αγχινοια) is defined (that is deſcribed) to be *frequens exercitium circa rem honeſtam, unde aliquis induſtrius dicitur, hoc eſt ſtudioſus, vigilans.* This I expect ſo much from you, that I do not doubt, in a little time, but that I ſhall hear you called, Philip the induſtrious, or, if you like it better in Greek, Φιλιππος αγχινοος. Moſt of the great men of antiquity had ſome epithet added to their names, deſcribing ſome particular merit they had; and why ſhould not you endeavour to be diſtinguiſhed by ſome honourable appellation? Parts and quickneſs, though very neceſſary, are not alone ſufficient; attention and application muſt complete the buſineſs: and both together will go a great way.

Accipite ergo animis, atque hæc mea figite dicta.

Adieu.

We were talking yeſterday of America, which I told you was firſt diſcovered by Chriſtopher Columbus, a Genoeſe, through the encouragement of Ferdinando and Iſabella, King and Queen of Spain, in 1491, that is, at the latter end of the fifteenth century; but I forgot to tell you, that it took its name of America from one Veſpuſius Americus, of Florence, who diſcovered South America, in 1497. The Spaniards began their conqueſts in America by the iſlands of St. Domingo and Cuba; and ſoon afterwards Ferdinando Cortez, with a ſmall army, landed upon the continent, took Mexico, and beat Montezuma, the Indian Emperor. This encouraged other nations to go and try what they could get in this new-diſcovered world. The Engliſh have got there, New York, New England, Jamaica, Barbadoes, Carolina, Penſylvania, and Maryland, and ſome of the Leeward iſlands. The Portugueſe have got the Brazils; the Dutch, Curaçoa, and Surinam; and the French, Martinico and New France.

LETTER XXX.

Monday.

DEAR BOY,

I Have lately mentioned Chronology to you, though ſlightly; but, as it is very neceſſary you ſhould know ſomething of it, I will repeat it now a little more fully, in order to give you a better notion of it.

Chronology is the art of meaſuring and diſtinguiſhing time, or the doctrine of epochas, which, you know, are particular and remarkable periods of time. The word Chronology is compounded of the Greek words χρονος, which ſignifies *Time*, and λογος, which ſignifies *Diſcourſe*. Chronology and Geography are called the two eyes of Hiſtory, becauſe Hiſtory can never be clear and well underſtood without them. Hiſtory relates facts; Chronology tells us at what time, or when, thoſe facts were done; and Geography ſhows us in what place or country they were done. The Greeks meaſured their time by Olympiads, which was a ſpace of four years, called in Greek Ολυμπιας. This method of computation had its riſe from the Olympic Games, which were celebrated the beginning of every fifth year, on the banks of the river Alpheus, near Olympia, a city in Greece. The Greeks, for example, would ſay, that ſuch a thing happened in ſuch a year of ſuch an Olympiad: as for inſtance; that Alexander the Great died in the firſt year of the 114th Olympiad. The firſt Olympiad was 774 years before Chriſt; ſo, conſequently, Chriſt was born in the firſt year of the 195th Olympiad.

The period, or æra, from whence the Romans reckoned their time, was from the building of Rome; which they marked thus, *ab U. C.* that is, *ab Urbe Conditâ*. Thus, the Kings were ex-

pelled, and the Conſular Government eſtabliſhed, the 244th *ab U. C.* that is, of Rome.

All Europe now reckons from the great epocha of the birth of Jeſus Chriſt, which was 1738 years ago; ſo that, when any body aſks, in what year did ſuch or ſuch a thing happen, they mean in what year ſince the birth of Chriſt.

For example; Charlemain, in French Charlemagne, was made Emperor of the Weſt in the year 800; that is, 800 years after the birth of Chriſt; but, if we ſpeak of any event or hiſtorical fact that happened before that time, we then ſay, it happened ſo many years before Chriſt. For inſtance; we ſay Rome was built 750 years before Chriſt.

The Turks date from their Hegira, which was the year of the flight of their falſe Prophet, Mahomet, from Mecca; and, as we ſay that ſuch a thing was done in ſuch a year of Chriſt; they ſay, ſuch a thing was done in ſuch a year of the Hegira. Their Hegira begins in the 622d year of Chriſt, that is, above 1100 years ago.

There are two great periods in Chronology, from which the nations of Europe date events. The firſt is the Creation of the World; the ſecond, the Birth of Jeſus Chriſt.

Thoſe events that happened before the Birth of Chriſt, are dated from the Creation of the World. Thoſe events which have happened ſince the Birth of Chriſt, are dated from that time; as the preſent year 1739. For example;

	A. M.
Noah's Flood happened in the year of the world -	1656
Babylon was built by Semiramis, in the year -	1800
Moſes was born in the year - - -	2400
Troy was taken by the Greeks, in the year - -	2800
Rome founded by Romulus, in the year - -	3225

Alexander

	A. M.
Alexander the Great conquered Perſia - -	3674
Jeſus Chriſt born in the year of the world - -	4000

The meaning of *A. M.* at the top of theſe figures, is *anno mundi*, the year of the world.

From the birth of Chriſt, all Chriſtians date the events that have happened ſince that time; and this is called *the Chriſtian æra*. Sometimes we ſay, that ſuch a thing happened in ſuch a year of Chriſt, and ſometimes we ſay, in ſuch a century. Now, a century is one hundred years from the birth of Chriſt; ſo that at the end of every hundred years a new century begins; and we are, conſequently, now in the eighteenth century.

For example, as to the Chriſtian æra, or ſince the birth of Chriſt;

Mahomet, the falſe prophet of the Turks, who eſtabliſhed the Mahometan religion, and writ the Alcoran, which is the Turkiſh book of religion, died in the ſeventh century; that is, in the year of Chriſt - -	632
Charlemain was crowned Emperor in the laſt year of the eighth century, that is, in the year - -	800

Here the old Roman Empire ended.

William the Conqueror was crowned King of England in the eleventh century, in the year - -	1066
The Reformation, that is, the Proteſtant Religion, begun by Martin Luther, in the ſixteenth century, in the year	1530
Gunpowder invented, by one Bertholdus, a German Monk, in the fourteenth century, in the year - -	1380
Printing invented, at Haerlem in Holland, or at Straſbourg, or at Mentz in Germany, in the fifteenth century, about the year - - - - -	1440

LETTER XXXI.

A Bath, ce 17[ieme] d'Octobre 1739.

MON CHER ENFANT,

EN verité je crois que vous êtes le premier garçon à qui avant l'age de huit ans, on ait jamais parlé des figures de la rhétorique, comme j'ai fait dans ma derniere *: mais auſſi il me ſemble qu'on ne peut pas commencer trop jeune à y penſer un peu; et l'art de perſuader à l'eſprit, et de toucher le cœur mérite bien qu'on y faſſe attention de bonne heure.

Vous concevez bien qu'un homme qui parle et qui écrit élégamment et avec grace; qui choiſit bien ſes paroles, et qui orne et embellit la matiere ſur laquelle il parle ou écrit, perſuadera mieux, et obtiendra plus facilement ce qu'il ſouhaite; qu'un homme qui s'explique mal, qui parle mal ſa langue, qui ſe ſert de mots bas et vulgaires, et qui enfin n'a ni grace, ni élegance en tout ce qu'il dit. Or c'eſt cet art de bien parler, que la Rhétorique enſeigne; et quoique je ne ſonge pas à vous y enfoncer encore; je voudrois pourtant bien vous en donner quelque Idée, convenable à vôtre age.

La premiere choſe à laquelle vous devez faire attention; c'eſt de parler la langue que vous parlez, dans ſa derniere pureté, et ſelon les régles de la Grammaire. Car il n'eſt pas permis, de faire des fautes contre la Grammaire, ou de ſe ſervir de mots, qui ne ſont pas véritablement des mots. Mais ce n'eſt pas encore tout, car il ne ſuffit point de ne pas parler mal; mais il faut parler bien, et le meilleur moïen d'y parvenir eſt de lire avec attention les meilleurs livres, et de remarquer comment les honnêtes gens et ceux qui parlent le mieux s'expriment; car les Bourgeois, le petit

* Qui ne ſe trouve pas.

peuple,

peuple, les laquais, et les ſervantes, tout cela parle mal. Ils ont des expreſſions baſſes et vulgaires, dont les honnêtes gens ne doivent jamais ſe ſervir. Dans les Nombres, ils joignent le ſingulier et le pluriel enſemble; dans les Genres, ils confondent le maſculin avec le feminin; et dans les Tems ils prennent ſouvent l'un pour l'autre. Pour éviter toutes ces fautes, il faut lire avec ſoin; remarquer le tour et les expreſſions des meilleurs auteurs; et ne jamais paſſer un ſeul mot qu'on n'entend pas, ou ſur lequel on a la moindre difficulté, ſans en demander exactement la ſignification. Par exemple; quand vous liſez les Métamorphoſes d'Ovide, avec Monſieur Martin; il faut lui demander le ſens de chaque mot que vous ne ſavez pas, et même ſi c'eſt un mot, dont on peut ſe ſervir en proſe auſſi bien qu'en vers: car, comme je vous ai dit autrefois, le langage poëtique eſt différent du langage ordinaire, et il y a bien des mots dont on ſe ſert dans la poëſie, qu'on feroit fort mal d'emploïer dans la proſe. De même quand vous liſez le François, avec Monſieur Pelnote, demandez lui le ſens de chaque nouveau mot que vous rencontrez chemin faiſant; et priez le de vous donner des exemples de la maniere dont il faut s'en ſervir. Tout ceci ne demande qu'un peu d'attention, et pourtant il n'y a rien de plus utile. Il faut (dit-on) qu'un homme ſoit né Poëte; mais il peut ſe faire Orateur. *Naſcitur Poeta, fit Orator.* C'eſt à dire qu'il faut être né avec une certaine force et vivacité d'eſprit pour être Poëte; mais que l'attention, la lecture, et le travail ſuffiſent pour faire un Orateur. Adieu.

TRANS-

TRANSLATION.

Bath, October the 17th, 1739.

MY DEAR CHILD,

INDEED, I believe you are the firſt boy, to whom (under the age of eight years) one has ever ventured to mention the figures of rhetoric, as I did in my laſt *. But I am of opinion, that we cannot begin to think too young; and that the art which teaches us how to perſuade the mind, and touch the heart, muſt ſurely deſerve the earlieſt attention.

You cannot but be convinced, that a man who ſpeaks and writes with elegancy and grace; who makes choice of good words; and adorns and embelliſhes the ſubject, upon which he either ſpeaks or writes, will perſuade better, and ſucceed more eaſily in obtaining what he wiſhes, than a man who does not explain himſelf clearly; ſpeaks his language ill; or makes uſe of low and vulgar expreſſions; and who has neither grace nor elegance in any thing that he ſays. Now it is by Rhetoric, that the art of ſpeaking eloquently is taught: and, though I cannot think of grounding you in it, as yet, I would wiſh however to give you an idea of it, ſuitable to your age.

The firſt thing you ſhould attend to is, to ſpeak whatever language you do ſpeak, in its greateſt purity, and according to the rules of Grammar; for we muſt never offend againſt Grammar, nor make uſe of words, which are not really words. This is not all; for not to ſpeak ill, is not ſufficient; we muſt ſpeak well; and the beſt method of attaining to that, is to read the beſt authors with attention; and to obſerve how people of faſhion ſpeak, and thoſe who expreſs themſelves beſt; for ſhop-keepers, common people, footmen, and maid-ſervants, all ſpeak ill. They

* Not to be found.

make uſe of low and vulgar expreſſions, which people of rank never uſe. In Numbers, they join the ſingular and the plural together; in Genders, they confound maſculine with feminine; and, in Tenſes, they often take the one for the other. In order to avoid all theſe faults, we muſt read with care, obſerve the turn and expreſſions of the beſt authors; and not paſs a word which we do not underſtand, or concerning which we have the leaſt doubt, without exactly inquiring the meaning of it. For example; when you read Ovid's Metamorphoſes with Mr. Martin, you ſhould aſk him the meaning of every word you do not know; and alſo, whether it is a word which may be made uſe of in proſe, as well as in verſe; for, as I formerly told you, the language of poetry is different from that which is proper for common diſcourſe; and a man would be to blame, to make uſe of ſome words in proſe, which are very happily applied in poetry. In the ſame manner, when you read French with Mr. Pelnote, aſk him the meaning of every word you meet with, that is new to you; and deſire him to give you examples of the various ways in which it may be uſed. All this requires only a little attention; and yet there is nothing more uſeful. It is ſaid, that a man muſt be born a Poet; but that he can make himſelf an Orator. *Naſcitur Poeta, fit Orator.* This means, that, to be a Poet, one muſt be born with a certain degree of ſtrength and vivacity of mind; but that attention, reading, and labour, are ſufficient to form an Orator. Adieu.

LETTER

LETTER XXXII.

Bath, October the 26th, 1739.

DEAR BOY,

THOUGH Poetry differs much from Oratory in many things; yet it makes uſe of the ſame figures of Rhetoric; nay, it abounds in metaphors, ſimilies, and allegories; and you may learn the purity of the language, and the ornaments of eloquence, as well by reading verſe as proſe. Poetical diction, that is, poetical language, is more ſublime and lofty than proſe, and takes liberties which are not allowed in proſe, and are called Poetical Licences. This difference between verſe and proſe you will eaſily obſerve, if you read them both with attention. In verſe, things are ſeldom ſaid plainly and ſimply, as one would ſay them in proſe; but they are deſcribed and embelliſhed: as for example; what you hear the watchman ſay often in three words, *a cloudy morning*, is ſaid thus in verſe, in the tragedy of Cato:

" The dawn is overcaſt, the morning lowers,
" And heavily in clouds brings on the day.

This is poetical diction; which would be improper in proſe, though each word ſeparately may be uſed in proſe.

I will give you, here, a very pretty copy of verſes of Mr. Waller's, which is extremely poetical, and full of images. It is to a Lady who played upon the lute. The lute, by the way, is an inſtrument with many ſtrings, which are played upon by the fingers.

" Such moving ſounds from ſuch a careleſs touch,
" So little ſhe concern'd, and we ſo much.

" The trembling ſtrings about her fingers croud,
" And tell their joy, for every kiſs, aloud.
" Small force there needs to make them tremble ſo,
" Touch'd by that hand, who would not tremble too?
" Here Love takes ſtand, and, while ſhe charms the ear,
" Empties his quiver on the liſt'ning deer.
" Muſic ſo ſoftens and diſarms the mind,
" That not one arrow can reſiſtance find.
" Thus the fair tyrant celebrates the prize,
" And acts herſelf the triumph of her eyes.
" So Nero once, with harp in hand, ſurvey'd
" His flaming Rome: and as it burnt, he play'd."

Mind all the poetical beauties of theſe verſes. He ſuppoſes the ſounds of the ſtrings, when ſhe touches them, to be the expreſſion of their joy for kiſſing her fingers. Then, he compares the trembling of the ſtrings to the trembling of a lover, who is ſuppoſed to tremble with joy and awe, when touch'd by the perſon he loves. He repreſents Love (who, you know, is deſcribed as a little boy, with a bow, arrows, and a quiver) as ſtanding by her, and ſhooting his arrows at people's hearts, while her muſic ſoftens and diſarms them. Then he concludes with that fine ſimile of Nero, a very cruel Roman Emperor, who ſet Rome on fire, and played on the harp all the while it was burning: for, as Love is repreſented by the Poets as fire and flames; ſo ſhe, while people were burning for love of her, played, as Nero did while Rome, which he had ſet on fire, was burning. Pray get theſe verſes by heart againſt I ſee you. Adieu.

You will obſerve, that theſe verſes are all long, or heroic verſes, that is, of ten ſyllables, or five feet; for a foot is two ſyllables.

LETTER

LETTER XXXIII.

A Bath ce 29^ieme^ d'Octobre 1739.

MON CHER ENFANT,

SI l'on peut être trop modeſte, vous l'êtes, et vous méritez plus que vous ne demandez. Une canne à pomme d'ambre, et une paire de boucles, ſont des récompenſes très modiques pour ce que vous faites, et j'y ajouterai bien quelque autre choſe. La modeſtie eſt une très bonne qualité, qui accompagne ordinairement le vrai mérite. Rien ne gagne et ne prévient plus les eſprits que la modeſtie; comme, au contraire, rien ne choque et ne rebute plus que la préſomption et l'effronterie. On n'aime pas un homme, qui veut toujours ſe faire valoir, qui parle avantageuſement de lui même, et qui eſt toujours le héros de ſon propre Roman. Au contraire, un homme qui cache, pour ainſi dire, ſon propre mérite, qui releve celui des autres, et qui parle peu et modeſtement de lui même, gagne les eſprits, et ſe fait eſtimer et aimer.

Mais il y a, auſſi, bien de la différence entre la modeſtie et la mauvaiſe honte; autant la modeſtie eſt louable, autant la mauvaiſe honte eſt ridicule. Il ne faut non plus être un nigaud, qu'un effronté; et il faut ſavoir ſe préſenter, parler aux gens, et leur répondre ſans être décontenancé ou embaraſſé. Les Anglois ſont pour l'ordinaire nigauds, et n'ont pas ces manieres aiſées, et libres, mais en même tems polies, qu'ont les François. Remarquez donc les François, et imitez les, dans leur maniere de ſe préſenter, et d'aborder les gens. Un bourgeois ou un campagnard a honte quand il ſe préſente dans une compagnie; il eſt embaraſſé, ne

fait

ſait que faire de ſes mains, ſe démonte quand on lui parle, et ne répond qu'avec embarras, et preſqu'en bégaïant; au lieu qu'un honnête homme, qui ſait vivre, ſe préſente avec aſſurance et de bonne grace, parle même aux gens qu'il ne connoit pas, ſans s'embaraſſer et d'une maniére tout à fait naturelle et aiſée. Voilà ce qui s'appelle avoir du monde, et ſavoir vivre, qui eſt un article très important dans le commerce du monde. Il arrive ſouvent; qu'un homme qui a beaucoup d'eſprit et qui ne ſait pas vivre, eſt moins bien reçû, qu'un homme qui a moins d'eſprit, mais qui a du monde.

C'et objet mérite bien vôtre attention; penſez y donc, et joignez la modeſtie à une aſſurance polie et aiſée. Adieu.

Je reçois dans le moment vôtre lettre du 27, qui eſt très bien écrite.

TRANSLATION.

Bath, October the 29th, 1739.

MY DEAR CHILD,

IF it is poſſible to be too modeſt, you are; and you deſerve more than you require. An amber-headed cane, and a pair of buckles, are a recompence ſo far from being adequate to your deſerts, that I ſhall add ſomething more. Modeſty is a very good quality, and which generally accompanies true merit: it engages and captivates the minds of people; as, on the other hand, nothing is more ſhocking and diſguſtful, than preſumption and impudence. We cannot like a man who is always commending and ſpeaking well of himſelf, and who is the hero of his own ſtory. On the contrary, a man who endeavours to conceal his own merit; who ſets that of other people in its true light; who ſpeaks but little of himſelf, and with modeſty: ſuch a man makes a favourable impreſſion upon the underſtanding of his hearers, and acquires their love and eſteem.

There is, however, a great difference between modeſty, and an aukward baſhfulneſs; which is as ridiculous as true modeſty is commendable. It is as abſurd to be a ſimpleton, as to be an impudent fellow; and one ought to know how to come into a room, ſpeak to people, and anſwer them, without being out of countenance, or without embarraſſment. The Engliſh are generally apt to be baſhful; and have not thoſe eaſy, free, and at the ſame time polite manners, which the French have. A mean fellow, or a country bumpkin, is aſhamed when he comes into good company; he appears embarraſſed, does not know what to do with his hands, is diſconcerted when ſpoken to, anſwers with difficulty, and almoſt ſtammers: whereas a gentleman, who is uſed to the world, comes into company with a graceful and proper aſſurance, ſpeaks even to people he does not know, without embarraſſment, and in a natural and eaſy manner. This is called uſage of the world, and good-breeding: a moſt neceſſary and important knowledge in the intercourſe of life. It frequently happens that a man with a great deal of ſenſe, but with little uſage of the world, is not ſo well received as one of inferior parts, but with a gentleman-like behaviour.

Theſe are matters worthy your attention; reflect on them, and unite modeſty, to a polite and eaſy aſſurance. Adieu.

I this inſtant receive your letter of the 27th, which is very well written.

LETTER

LETTER XXXIV.

Bath, November the 1st, 1739.

DEAR BOY,

LET us return to Oratory, or the art of ſpeaking well; which ſhould never be entirely out of your thoughts, ſince it is ſo uſeful in every part of life, and ſo abſolutely neceſſary in moſt. A man can make no figure without it, in Parliament, in the Church, or in the Law; and even in common converſation, a man that has acquired an eaſy and habitual eloquence, who ſpeaks properly and accurately, will have a great advantage over thoſe who ſpeak incorrectly and inelegantly.

The buſineſs of Oratory, as I have told you before, is to perſuade people; and you eaſily feel, that to pleaſe people, is a great ſtep towards perſuading them. You muſt then, conſequently, be ſenſible how advantageous it is for a man, who ſpeaks in public, whether it be in Parliament, in the Pulpit, or at the Bar, (that is, in the Courts of Law) to pleaſe his hearers ſo much as to gain their attention: which he can never do, without the help of Oratory. It is not enough to ſpeak the language, he ſpeaks in, in its utmoſt purity, and according to the rules of Grammar; but he muſt ſpeak it elegantly; that is, he muſt chuſe the beſt and moſt expreſſive words, and put them in the beſt order. He ſhould likewiſe adorn what he ſays by proper metaphors, ſimilies, and other figures of Rhetoric; and he ſhould enliven it, if he can, by quick and ſprightly turns of wit. For example; ſuppoſe you had a mind to perſuade Mr. Maittaire to give you a holyday, would you bluntly ſay to him, Give me a holyday? That would certainly not be the way to perſuade him to it.

But you ſhould endeavour firſt to pleaſe him, and gain his attention, by telling him; that your experience of his goodneſs and indulgence encouraged you to aſk a favour of him; that, if he ſhould not think proper to grant it; at leaſt you hoped, he would not take it ill, that you aſked it. Then you ſhould tell him, what it was that you wanted; that it was a holyday; for which you ſhould give your reaſons; as, that you had ſuch or ſuch a thing to do, or ſuch a place to go to. Then, you might urge ſome arguments why he ſhould not refuſe you; as, that you have ſeldom aſked that favour, and that you ſeldom will; and that the mind may ſometimes require a little reſt from labour, as well as the body. This you may illuſtrate by a ſimile, and ſay, that as the bow is the ſtronger, for being ſometimes unſtrung and unbent; ſo the mind will be capable of more attention, for being now and then eaſy and relaxed.

This is a little oration, fit for ſuch a little orator as you; but, however, it will make you underſtand what is meant by oratory and eloquence: which is to perſuade. I hope you will have that talent hereafter in greater matters.

LETTER XXXV.

November the 20th, 1739.

DEAR BOY,

AS you are now reading the Roman Hiſtory, I hope you do it with that care and attention which it deſerves. The utility of Hiſtory conſiſts principally in the examples, it gives us, of the virtues and vices of thoſe who have gone before us: upon which we ought to make the proper obſervations. Hiſtory animates

and excites us to the love and the practice of virtue; by ſhowing us the regard and veneration that was always paid to great and virtuous men, in the times in which they lived, and the praiſe and glory with which their names are perpetuated, and tranſmitted down to our times. The Roman Hiſtory furniſhes more examples of virtue and magnanimity, or greatneſs of mind, than any other. It was a common thing to ſee their Conſuls and Dictators (who, you know, were their chief Magiſtrates) taken from the plough, to lead their armies againſt their enemies; and, after victory, returning to their plough again, and paſſing the reſt of their lives in modeſt retirement: a retirement more glorious, if poſſible, than the victories that preceded it! Many of their greateſt men died ſo poor, that they were buried at the expence of the public. Curius, who had no money of his own, refuſed a great ſum, that the Samnites offered him, ſaying, that he ſaw no glory in having money himſelf, but in commanding thoſe that had. Cicero relates it thus: "*Curio ad focum ſedenti magnum* "*auri pondus Samnites cum attuliſſent, repudiati ab eo ſunt.* "*Non enim aurum habere præclarum ſibi videri, ſed iis qui ha-* "*berent aurum, imperare.*" And *Fabricius*, who had often commanded the Roman armies, and as often triumphed over their enemies, was found by his fire-ſide, eating thoſe roots and herbs which he had planted and cultivated himſelf in his own field. Seneca tells it thus: *Fabricius ad focum cœnat illas ipſas radices quas in agro repurgando, triumphalis Senex vulſit.* Scipio, after a victory he had obtained in Spain, found among the priſoners a young Princeſs of extreme beauty, who, he was informed, was ſoon to have been married to a man of quality of that country. He ordered her to be entertained and attended with the ſame care and reſpect, as if ſhe had been in her father's houſe; and, as ſoon as he could find her lover, he gave her to him, and added

to

to her portion the money that her father had brought for her ranſom. Valerius Maximus ſays, *Eximiæ formæ virginem accerſitis parentibus, et ſponſo inviolatam* tradidit, *et Juvenis, et Cœlebs, et Victor.* This was a moſt glorious example of moderation, continence, and generoſity, which gained him the hearts of all the people of Spain; and made them ſay, as Livy tells us, *Veniſſe Diis ſimillimum juvenem, vincentem omnia, cum armis, tum benignitate, ac beneficiis.*

Such are the rewards that always crown virtue; and ſuch the characters that you ſhould imitate, if you would be a great and a good man, which is the only way to be a happy one! Adieu.

LETTER XXXVI.

Monday.

DEAR BOY,

I WAS very ſorry that Mr. Maittaire did not give me ſuch an account of you, yeſterday, as I wiſhed and expected. He takes ſo much pains to teach you, that he well deſerves from you the returns of care and attention. Beſides, pray conſider, now that you have juſtly got the reputation of knowing much more than other boys of your age do, how ſhameful it would be for you to loſe it; and to let other boys, that are now behind you, get before you. If you would but have attention, you have quickneſs enough to conceive, and memory enough to retain; but, without attention, while you are learning, all the time you employ at your book is thrown away; and your ſhame will be the greater, if you ſhould be ignorant, when you had ſuch opportunities of learning. An ignorant man is inſignificant and contemptible; nobody cares for his company, and he can

juſt be ſaid to live, and that is all. There is a very pretty French Epigram, upon the death of ſuch an ignorant, inſignificant fellow, the ſting of which is, that all that can be ſaid of him is, that he was once alive, and that he is now dead. This is the Epigram, which you may get by heart.

Colas eſt mort de maladie,
Tu veux que j'en pleure le ſort,
Que diable veux tu que j'en die?
Colas vivoit, Colas eſt mort.

Take care not to deſerve the name of Colas; which I ſhall certainly give you, if you do not learn well: and then that name will get about, and every body will call you Colas; which will be much worſe than Friſky.

You are now reading Mr. Rollin's ancient Hiſtory: pray remember to have your maps by you, when you read it, and deſire Monſieur Pelnote to ſhow you, in the maps, all the places you read of. Adieu.

LETTER XXXVII.

Saturday.

DEAR BOY,

SINCE you chuſe the name of Polyglot, I hope you will take care to deſerve it; which you can only do by care and application. I confeſs the names of Friſky, and Colas, are not quite ſo honourable; but then, remember too, that there cannot be a ſtronger ridicule, than to call a man by an honourable name, when he is known not to deſerve it. For example; it would be a manifeſt irony to call a very ugly fellow an Adonis, who, you

know was ſo handſome, that Venus herſelf fell in love with him; or to call a cowardly fellow an Alexander, or an ignorant fellow, Polyglot; for every body would diſcover the ſneer: and Mr. Pope obſerves very truly, that

" Praiſe undeſerv'd is ſatire in diſguiſe.

Next to the doing of things that deſerve to be written, there is nothing that gets a man more credit, or gives him more pleaſure, than to write things that deſerve to be read. The younger Pliny, (for there were two Plinys, the uncle and the nephew) expreſſes it thus: " *Equidem beatos puto, quibus Deorum munere datum eſt, aut facere ſcribenda, aut legenda ſcribere; beatiſſimos verò quibus utrumque.*"

Pray mind your Greek particularly; for to know Greek very well, is to be really learned: there is no great credit in knowing Latin, for every body knows it; and it is only a ſhame not to know it. Beſides that, you will underſtand Latin a great deal the better for underſtanding Greek very well; a great number of Latin words, eſpecially the technical words, being derived from the Greek. Technical words, mean ſuch particular words as relate to any art or ſcience; from the Greek word τεχνη, which ſignifies Art, and τεχνικος, which ſignifies Artificial. Thus, a Dictionary, that explains the terms of art, is called a Lexicon Technicum, or a Technical Dictionary.

Adieu.

LETTER

LETTER XXXVIII.

Longford, June the 9th, 1740.

DEAR BOY,

I Write to you now, in the ſuppoſition that you continue to deſerve my attention, as much as you did when I left London; and that Mr. Maittaire would commend you as much now, as he did the laſt time he was with me; for otherwiſe, you know very well, that I ſhould not concern myſelf about you. Take care, therefore, that, when I come to town, I may not find myſelf miſtaken in the good opinion I entertained of you in my abſence.

I hope you have got the linnets and bullfinches you ſo much wanted; and I recommend the bullfinches to your imitation. Bullfinches, you muſt know, have no natural note of their own, and never ſing, unleſs taught; but will learn tunes better than any other birds. This they do by attention and memory; and you may obſerve, that, while they are taught, they liſten with great care, and never jump about and kick their heels. Now I really think it would be a great ſhame for you to be outdone by your own bullfinch.

I take it for granted, that, by your late care and attention, you are now perfect in Latin verſes; and that you may at preſent be called, what Horace deſired to be called, *Romanæ fidicen Lyræ*. Your Greek too, I dare ſay, keeps pace with your Latin; and you have all your paradigms *ad unguem*.

You cannot imagine what alterations and improvements I expect to find every day, now that you are more than *Octennis*.

And, at this age, *non prógredi* would be *regredi*, which would be very ſhameful.

Adieu! Do not write to me; for I ſhall be in no ſettled place to receive letters, while I am in the country.

LETTER XXXIX.

London, June the 25th, 1740.

DEAR BOY,

AS I know you love reading, I ſend you this book for your amuſement, and not by way of taſk or ſtudy. It is an Hiſtorical, Chronological, and Geographical Dictionary; in which you may find almoſt every thing you can deſire to know, whether ancient or modern. As Hiſtorical, it gives you the hiſtory of all remarkable perſons and things; as Chronological, it tells you the time when thoſe perſons lived, and when thoſe things were done; and as Geographical, it deſcribes the ſituation of countries and cities. For example; would you know who Ariſtides the Juſt was, you will find there, that he was of Athens; that his diſtinguiſhed honeſty and integrity acquired him the name of Juſt; the moſt glorious appellation a man can have. You will likewiſe find, that he commanded the Athenian army, at the battle of Platæa, where Mardonius, the Perſian General, was defeated, and his army, of three hundred thouſand men, utterly deſtroyed; and that, for all theſe virtues, he was baniſhed Athens by the Oſtraciſm. You will then (it may be) be curious to know what the Oſtraciſm is. If you look for it, you will find that the Athenians, being very jealous of their liberties, which they thought

were

were the moſt in danger from thoſe whoſe virtue and merit made them the moſt popular, (that is, recommended them moſt to the favour of the people) contrived this Oſtraciſm; by which, if ſix thouſand people gave in the name of any one man, written upon a ſhell, that perſon was immediately baniſhed for ten years.

As to Chronology, would you know when Charlemain was made Emperor of the Weſt; look for the article of Charlemagne; and you will find, that, being already Maſter of all Germany, France, and great part of Spain and Italy, he was declared Emperor, in the year 800.

As to the Geographical part, if you would know the ſituation of any town, or country, that you read of; as for inſtance, Perſepolis; you will find where it was ſituated, by whom founded, and that it was burned by Alexander the Great, at the inſtigation of his miſtreſs, Thais, in a drunken riot. In ſhort, you will find a thouſand entertaining ſtories to divert you, when you have leiſure from your ſtudies, or your play: for one muſt always be doing ſomething, and never laviſh away ſo valuable a thing as time; which, if once loſt, can never be regained. Adieu.

LETTER

LETTER XL.

Philippus Chesterfield parvulo suo Philippo Stanhope, S. P. D.

PErgrata mihi fuit epistola tua, quam nuper accepi, eleganter enim scripta erat, et polliceris te summam operam daturum, ut veras laudes, meritò adipisci possis. Sed, ut planè dicam; valde suspicor te, in ea scribenda, optimum et eruditissimum adjutorem habuisse; quo duce et auspice, nec elegantia, nec doctrina, nec quicquid prorsus est dignum sapiente bonoque, unquam tibi deesse poterit. Illum ergo ut quam diligenter colas, te etiam atque etiam rogo; et quo magis eum omni officio, amore, et obsequio persequeris, eo magis te me studiosum, et observantem existimabo.

Duæ septimanæ mihi ad has aquas bibendas superfunt, antequam in urbem revertam; tunc cura, ut te in dies doctiorem inveniam. Animo, attentione, majore diligentiâ opus est. Præmia laboris, et industriæ, hinc afferam, si modo te dignum præbeas; sin aliter, segnitiei pænas dabis. Vale.

TRANSLATION.

Philip Chesterfield to his dear little Philip Stanhope.

YOUR last letter afforded me very great satisfaction, both as it was elegantly penned, and becauſe you promiſe in it, to take great pains, to attain, deſervedly, true praiſe. But I muſt tell you ingenuouſly, that I ſuſpect, very much, your having had, in compoſing it, the aſſiſtance of a good and able maſter; under whoſe conduct and inſtruction it will be your own fault if you

do not acquire elegancy of ſtyle, learning, and, in ſhort, every thing elſe, becoming a wiſe and virtuous perſon. I earneſtly entreat you, therefore, to imitate, carefully, ſo good a pattern; and, the more attention and regard you ſhow for him, the more I ſhall think you love and reſpect me.

I ſhall continue here a fortnight longer, drinking theſe waters, before I return to town; let me then find you ſenſibly improved in your learning. You muſt ſummon greater reſolution and diligence. I ſhall bring you preſents from hence, which you ſhall receive as rewards of your application and induſtry, provided I find you deſerving of them; if otherwiſe, expect reproof and chaſtiſement for your ſloth. Farewell.

LETTER XLI.

Tunbridge, July the 18th 1740.

DEAR BOY,

AFTER Sparta and Athens, Thebes and Corinth were the moſt conſiderable cities in Greece. Thebes was in Bœotia, a province of Greece, famous for its thick, foggy air, and for the dullneſs and ſtupidity of its inhabitants; inſomuch that calling a man a Bœotian, was the ſame as calling him a ſtupid fellow: and Horace, ſpeaking of a dull, heavy fellow, ſays, *Bœotum jurares, craſſo in aere, natum.*

However, Thebes made itſelf very conſiderable, for a time, under the conduct of Epaminondas, who was one of the greateſt and moſt virtuous characters of all antiquity. Thebes, like all the reſt of Greece, fell under the abſolute dominion of the Kings of Macedon, Alexander's ſucceſſors. Thebes was founded by Cadmus,

who firſt brought letters into Greece. Oedipus was King of Thebes; whoſe very remarkable ſtory is worth your reading.

The city of Corinth ſometimes made a figure, in defence of the common liberties of Greece; but was chiefly conſiderable, upon account of its great trade and commerce; which enriched it ſo much, and introduced ſo much luxury, that, when it was burnt by Mummius, the Roman Conſul, the number of golden, ſilver, braſs, and copper ſtatues and vaſes, that were then melted, made that famous metal, called Corinthian braſs, ſo much eſteemed by the Romans.

There were, beſides, many other little Kingdoms and Republics in Greece, which you will be acquainted with, when you enter more particularly into that part of ancient hiſtory. But, to inform yourſelf a little, at preſent, concerning Thebes and Corinth, turn to the following articles in Moreri.

Thebes,	Epaminondas,
Cadmus,	Pelopidas,
Oedipe,	Corinth,
Jocaſte,	Mummius.
Sphynx,	

LETTER XLII.

Tunbridge, July the 29th, 1740.

DEAR BOY,

SINCE you are ſo ready at the meaſure of Greek and Latin verſes, as Mr. Maittaire writes me word you are; he will poſſibly, before it is very long, try your invention a little, and ſet you to make ſome of your own compoſition; you ſhould there-

fore begin to conſider, not only the meaſure of the verſes you read, but likewiſe the thoughts of the Poet, and the ſimilies, metaphors, and alluſions, which are the ornaments of poetry, and raiſe it above proſe, and diſtinguiſh it from proſe, as much as the meaſure does. This attention to the thoughts and diction of other Poets, will ſuggeſt both matter, and the manner of expreſſing it, to you, when you come to invent, yourſelf. Thoughts are the ſame in every language, and a good thought in one language is a good one in every other: thus, if you attend to the thoughts and images in French or Engliſh poetry, they will be of uſe to you, when you compoſe in Latin or Greek. I have met lately with a very pretty copy of Engliſh verſes, which I here ſend you to learn by heart; but firſt, I will give you the thought in proſe, that you may obſerve how it is expreſſed, and adorned by poetical diction.

The Poet tells his miſtreſs, Florella, that ſhe is ſo unkind to him, ſhe will not even ſuffer him to look at her; that, to avoid her cruelty, he addreſſes himſelf to other women, who receive him kindly; but that, notwithſtanding this, his heart always returns to her, though ſhe uſes him ſo ill; and then he concludes with this beautiful and apt ſimile, in which he compares his fate to that of exiles (that is, people who are baniſhed from their own country) who, though they are pitied in whatever country they go to, yet long to return to their own, where they are ſure to be uſed ill, and puniſhed.

Why will Florella, when I gaze,
My raviſh'd eyes reprove,
And hide from them the only face,
They can behold with love?

To

To ſhun her ſcorn, and eaſe my care,
I ſeek a nymph more kind,
And while I rove from fair to fair,
Still gentler uſage find.

But oh! how faint is every joy,
Where Nature has no part!
New beauties may my eyes employ,
But you engage my heart.

So reſtleſs exiles, doom'd to roam,
Meet pity every where;
Yet languiſh for their native home,
Though death attends them there.

} The Simile.

You will obſerve that theſe verſes have alternate rhymes; that is, the third line rhymes to the firſt, and the fourth line to the ſecond; the firſt and third lines having four feet each; and the ſecond and fourth having but three feet each. A foot, in Engliſh verſe, is two ſyllables.

To uſe your ear a little to Engliſh verſe, and to make you attend to the ſenſe too, I have tranſpoſed the words of the following lines; which I would have you put in their proper order, and ſend me in your next.

Life conſider cheat a when tis all I
Hope with fool'd, deceit men yet with favour
Repay will to-morrow truſt on think and
Falſer former day to-morrow's than the
Worſe lies bleſt be ſhall when and we ſays it
Hope new ſome poſſeſs'd cut off with we what.

Adieu.

LETTER

LETTER XLIII.

Tunbridge, Auguſt the 14th, 1740.

DEAR BOY,

I AM very glad to hear from Mr. Maittaire, that you are ſo ready at ſcanning both Greek and Latin verſes; but I hope you mind the ſenſe of the words, as well as the quantities. The great advantage of knowing many languages, conſiſts in underſtanding the ſenſe of thoſe nations, and authors, who ſpeak and write thoſe languages; but not in being able to repeat the words like a parrot, without knowing their true force and meaning. The Poets require your attention and obſervation more than the proſe authors; poetry being more out of the common way than proſe compoſitions are. Poets have greater liberties allowed them than proſe writers, which is called the *Poetical Licence*. Horace ſays, that Poets and Painters have an equal privilege of attempting any thing. *Pictoribus atque Poetis, quidlibet audendi, ſemper fuit æqua poteſtas.* Fiction, that is, invention, is ſaid to be the ſoul of poetry. For example; the Poets give life to ſeveral inanimate things; that is, to things that have no life: as for inſtance; they repreſent the paſſions, as Love, Fury, Envy, &c. under human figures; which figures are allegorical; that is, repreſent the qualities and effects of thoſe paſſions. Thus the Poets repreſent Love as a little boy, called Cupid, becauſe Love is the paſſion of young people chiefly. He is repreſented blind likewiſe; becauſe Love makes no diſtinction, and takes away the judgment. He has a bow and arrows, with which he is ſuppoſed to wound people, becauſe Love gives pain: and he has a pair of wings to fly with; becauſe Love is changeable, and apt to fly from one

object

object to another. Fury likewiſe is repreſented under the figures of three women, called the three Furies; Alecto, Megæra, and Tiſiphone. They are deſcribed with lighted torches or flambeaux in their hands; becauſe Rage and Fury is for ſetting fire to every thing: they are likewiſe drawn, with ſerpents hiſſing about their heads; becauſe ſerpents are poiſonous and deſtructive animals. Envy is deſcribed as a woman, melancholy, pale, livid, and pining; becauſe envious people are never pleaſed, but always repining at other people's happineſs: ſhe is ſuppoſed to feed upon ſerpents; becauſe envious people only comfort themſelves with the misfortunes of others. Ovid gives the following deſcription of Envy.

——— Videt intus edentem
Vipereas carnes, vitiorum alimenta ſuorum,
Invidiam: viſâque oculos avertit. at illa
Surgit humo pigrâ: ſemeſarumque relinquit
Corpora ſerpentum; paſſuque incedit inerti.
Utque Deam vidit formâque armiſque decoram;
Ingemuit: vultumque ima ad ſuſpiria duxit.
Pallor in ore ſedet: macies in corpore toto:
Nuſquam recta acies: livent rubigine dentes:
Pectora felle virent: lingua eſt ſuffuſa veneno.
Riſus abeſt; niſi quem viſi movêre dolores.
Nec fruitur ſomno, vigilacibus excita curis:
Sed videt ingratos, intabeſcitque videndo,
Succeſſus hominum: carpitque et carpitur unà:
Suppliciumque ſuum eſt.

This is a beautiful poetical deſcription of that wretched, mean paſſion of envy, which I hope you will have too generous a mind ever to be infected with; but that, on the contrary, you will apply

apply yourſelf to virtue and learning, in ſuch a manner as to become an object of envy yourſelf. Adieu!

LETTER XLIV.

Monday.

DEAR BOY,

SINCE, by Mr. Maittaire's care, you learn your Latin and Greek out of the beſt authors, I wiſh you would, at the ſame time that you conſtrue the words, mind the ſenſe and thoughts of thoſe authors; which will help your invention, when you come to compoſe yourſelf, and at the ſame time form your taſte. Taſte, in its proper ſignification, means the taſte of the palate in eating or drinking; but it is metaphorically uſed for the judgment one forms of any art or ſcience. For example; if I ſay ſuch a man has a good taſte in poetry, I mean that he judges well of poetry, and diſtinguiſhes rightly what is good and what is bad; and finds out equally the beauties and the faults of the compoſition. Or if I ſay, that ſuch a man has a good taſte in painting, I mean the ſame thing; which is, that he is a good judge of pictures; and will diſtinguiſh not only good ones from bad ones, but very good ones from others not quite ſo good, but yet good ones. *Avoir le goût bon*, means the ſame thing in French: and nothing forms ſo true a taſte, as the reading the ancient authors with attention.—Deſcription is a beautiful part of poetry, and much uſed by the beſt Poets; it is likewiſe called painting, becauſe it repreſents things in ſo lively and ſtrong a manner, that we think we ſee them as in a picture. Thus Ovid deſcribes the palace of the Sun, or Apollo.

Regia Solis erat ſublimibus alta columnis,
Clara micante auro, flammaſque imitante pyropo.
Cujus ebur nitidum faſtigia ſumma tenebat:
Argenti biſores radiabant lumine valvæ,
Materiem ſuperabat opus: nam Mulciber illic
Æquora cælarat medias cingentia terras,
Terrarumque orbem, cælumque quod imminet orbi.

Afterwards he deſcribes Phœbus himſelf, ſitting upon his throne:

——————— Purpureâ velatus veſte ſedebat
In Solio Phœbus, claris lucente ſmaragdis.
A dextrâ lævâque Dies, et Menſis, et Annus,
Sæculaque et poſitæ ſpatiis æqualibus Horæ;
Verque novum ſtabat, cinctum florente coronâ,
Stabat nuda Æſtas, et ſpicea ſerta gerebat,
Stabat et Autumnus calcatis ſordidus uvis,
Et glacialis Hyems, canos hirſuta capillos.

Obſerve the invention in this deſcription. As the ſun is the great rule by which we meaſure time; and as it marks out the years, the months, the days, and the ſeaſons; ſo Ovid has repreſented Phœbus upon his throne, as the principal figure, attended by the years, days, months, and ſeaſons, which he likewiſe repreſents as ſo many perſons. This is properly invention, and invention is the ſoul of poetry. Poets have their name, upon that account, from the Greek word Ποιεω, which ſignifies, to make, or invent. Adieu!

Tranſlate theſe Latin verſes, at your leiſure, into Engliſh, and ſend your tranſlation, in a letter, to my houſe in town. I mean Engliſh proſe; for I do not expect verſe from you yet.

LETTER XLV.

Friday.

DEAR BOY,

I Mentioned, in my laſt, deſcription, or painting, as one of the ſhining marks or characteriſtics of Poetry. The likeneſs muſt be ſtrong and lively; and make us almoſt think, that we ſee the thing before our eyes. Thus the following deſcription of Hunger, or Famine, in Ovid, is ſo ſtriking, that one thinks one ſees ſome poor famiſhed wretch.

—— *Famem* lapidoſo *vidit in agro,*
Unguibus et raras *vellentem dentibus herbas.*
Hirtus *erat crinis,* cava *lumina, pallor in ore,*
Labra incana *ſitu,* ſcabræ *rubigine fauces,*
Dura *cutis, per quam ſpectari viſcera poſſent:*
Oſſa ſub incurvis *extabant* arida *lumbis:*
Ventris erat pro ventre locus: pendere putares
Pectus, et a ſpinæ tantummodo crate teneri.

Obſerve the propriety and ſignificancy of the epithets. *Lapidoſo* is the epithet to *agro*; becauſe a ſtony ground produces very little graſs. *Raras* is the epithet to *herbas*, to mark how few and how ſcarce the herbs were, that Famine was tearing with her teeth and nails. You will eaſily find out the other epithets.

I will now give you an excellent piece of painting, or deſcription, in Engliſh verſe; it is in the tragedy of Phædra and Hippolytus. Phædra was the ſecond wife of the famous Theſeus, one of the firſt Kings of Athens; and Hippolytus was his ſon by his former wife. Look for the further particulars of their ſtory in your dictionary, under the articles *Phedre* and *Hippolite*.

So

So when *bright* Venus yielded up her charms,
The *bleſt* Adonis languiſh'd in her arms.
His *idle* horn on *fragrant* myrtles hung;
His arrows *ſcatter'd*, and his bow *unſtrung*.
Obſcure, in coverts, lie his *dreaming* hounds,
And bay the *fancied* boar with feeble ſounds.
For nobler ſports he quits the *ſavage* fields,
And all the Hero to the Lover yields.

I have marked the epithets, that you may the better obſerve them. Venus is called *bright*, upon account of her beauty: Adonis is called *bleſt*, becauſe Venus was in love with him: his horn is ſaid to be *idle*, becauſe he then laid it by, and made no uſe of it: the myrtles are called *fragrant*, becauſe the myrtle is a ſweet-ſmelling tree; moreover, the myrtle is the particular tree ſacred to Venus: *ſcattered* arrows, becauſe laid by here and there, careleſsly. The bow *unſtrung*: it was the cuſtom to unſtring the bow when they did not uſe it, and it was the ſtronger for it afterwards. *Dreaming* hounds: hounds that are uſed to hunt, often dream they are hunting; as appears by their making the ſame noiſe, only not ſo loud, when they ſleep, as they do when they are hunting ſome wild beaſt; therefore, the ſounds are called *feeble*. *Savage* fields; ſo called from the roughneſs of field ſports, in compariſon to the tenderneſs and ſoftneſs of love.

Adonis was extremely handſome, and a great ſportſman; he uſed to employ his whole time in hunting boars and other wild beaſts. Venus fell in love with him, and uſed frequently to come down to him: he was at laſt killed by a wild boar, to the great grief of Venus. Look for Adonis in your dictionary; for, though you have read his ſtory in Ovid's Metamorphoſes, I believe that excellent memory of yours wants refreſhing. From hence, when a

man is extremely handſome, he is called, by metaphor, an Adonis. Adieu.

LETTER XLVI.

Saturday.

DEAR BOY,

YOUR laſt tranſlations were very well done; and I believe you begin to apply yourſelf more. This you may depend upon, that the more you apply, the eaſier you will find your learning, and the ſooner you will have done with it. But, as I have often told you before, it is not the words only that you ſhould mind, but the ſenſe and beauties of the authors you read; which will furniſh you with matter, and teach you to think juſtly upon ſubjects. For example; if you were to ſay, in poetry, that it was morning, you would not barely ſay it was morning; that would not be poetical: but you would repreſent the morning under ſome image, or by deſcription; as thus:

> Lo! from the *roſy* eaſt, her *purple* doors
> The Morn unfolds, adorn'd with *bluſhing* flowers.
> The *leſſen'd* ſtars draw off and diſappear,
> Whoſe *bright* battalions, laſtly, Lucifer
> Brings up, and quits his ſtation in the rear.

Obſerve, that the day always riſes in the eaſt; and therefore it is ſaid, from the roſy eaſt: *roſy* is the epithet to eaſt; becauſe the break of day, or the Aurora, is of a reddiſh roſy colour. Obſerve too, that Lucifer is the name of that ſtar that diſappears the laſt in the morning; for the aſtronomers have given names to

moſt of the ſtars. The three laſt lines, which have the ſame rhymes, are called a triplet, which is always marked as I have marked it. The original Latin is thus in Ovid.

———Ecce vigil rutilo patefecit ab ortu
Purpureas Aurora fores, et plena roſarum
Atria. Diffugiunt ſtellæ, quarum agmina cogit
Lucifer, et cœli ſtatione noviſſimus exit.

Here is another way of ſaying that it is morning, as Virgil expreſſes it:

Et jam prima novo ſpargebat lumine terras:
Tithoni croceum linquens Aurora cubile:
Jam ſole infuſo, jam rebus luce retectis.

Thus in Engliſh verſe:

And now Aurora, harbinger of day;
Roſe from the *ſaffron* bed where Tithon lay,
And ſprinkled o'er the world with *new-born* light:
The ſun now ſhining, all things brought to ſight.

Look in your dictionary for the articles *Aurore* and *Tithon*, where you will find their ſtory. Tithon was the huſband of Aurora. Aurora, in poetical language, means the break of day, or the firſt part of the morning. Harbinger (by the way) means forerunner, or a perſon who is ſent before-hand, by another, upon a journey, to prepare things for him. The King has ſeveral harbingers, that go before him upon the road, to prepare his lodging, and get every thing ready. So Aurora, or the Morning, is called, by a metaphor, the harbinger of Day, becauſe it foreruns the day.

I ex-

I expect very good verſes, of your making, by that time you are ten years old; and then you ſhall be called *Poeta Decennis*, which will be a very uncommon, and, conſequently, a very glorious title. Adieu.

LETTER XLVII.

Wedneſday.

DEAR BOY,

IN my laſt I ſent you two or three poetical deſcriptions of the Morning; I here ſend you ſome, of the other parts of the day. The Noon, or Mid-day, that is twelve o'clock, is thus deſcribed by Ovid:

Fecerat exiguas jam Sol altiſſimus umbras.

And in another place,

Jamque dies rerum medias contraxerat umbras,
Et Sol ex æquo, metâ diſtabat utrâque:

Becauſe the ſun, at noon, is exactly in the middle of its courſe, and, being then juſt perpendicular over our heads, makes the ſhadows very ſhort; whereas, when the ſun ſhines on either ſide of us, (as it does mornings and evenings) the ſhadows are very long; which you may obſerve any ſun-ſhiny day that you pleaſe. The Evening is deſcribed thus, by Ovid:

Jam labor exiguus Phœbo reſtabat: equique
Pulſabant pedibus ſpatium declivis Olympi:

Becauſe the courſe of the ſun, being ſuppoſed to be of one day, Phœbus (that is the ſun) is here ſaid to have little more remaining buſineſs to do; and his horſes are repreſented as going down hill;

which points out the evening; the ſun, in the evening, ſeeming to go downwards. In another place he ſays,

Jamque dies exactus erat, tempuſque ſubibat,
Quod tu nec tenebras, nec poſſis dicere lucem:

For, in the duſk of the Evening, one can neither call it day nor night.

Night is deſcribed by Virgil in this manner:

Nox erat, et terras animalia fuſa per omnes;
Alituum, Pecudumque genus, ſopor altus habebat.

What I mean, by ſending and explaining theſe things to you, is to uſe you to think and reflect a little yourſelf; and not to repeat words only, like a parrot, without minding or knowing the ſenſe and import of them. For example; when you read a deſcription of any thing, compare it with your own obſervations; and aſk yourſelf this queſtion, Is this ſo? Have I ever obſerved it before? And, if you have not obſerved it, take the firſt opportunity you can of doing it. For inſtance; if you have not already obſerved, that the ſhadows are long in the morning and the evening, and ſhort at noon, try it yourſelf, and ſee whether it is true or not. When you hear of the *roſy morn*, conſider with yourſelf why it is ſo called, and whether it ought to be called ſo or not; and obſerve the morning early, to ſee if it is not of a reddiſh, roſy colour. When you hear of Night's ſpreading its ſable (that is black) wings over the world, conſider whether the gradual ſpreading of the darkneſs does not extend itſelf in the ſky like black wings. In ſhort, uſe yourſelf to think and reflect upon every thing you hear and ſee: examine every thing, and ſee whether it is true or not, without taking it upon truſt. For example; if you ſhould find, in any author, *the blue or azure ſun*,

would

would you not immediately reflect, that could not be juſt; for the ſun is always red? and that he who could call it ſo muſt be either blind, or a fool. When you read hiſtorical facts, think of them within yourſelf, and compare them with your own notions. For example; when you read of the firſt Scipio, who, when he conquered Spain, took a beautiful Spaniſh Princeſs priſoner, who was ſoon to have been married to a Prince of that country, and returned her to her lover, not only untouched, but giving her a fortune beſides; are you not ſtruck with the virtue and generoſity of that action? And can you help thinking with yourſelf, how virtuous it was in Scipio, who was a young man, unmarried, and a conqueror, to withſtand the temptation of beauty; and how generous it was to give her a fortune, to make amends for the misfortunes of the war? Another reflection too, that naturally occurs upon it, is, how virtuous actions never fail to be rewarded by the commendation and applauſe of all poſterity: for this happened above eighteen hundred years ago; is ſtill remembered with honour; and will be ſo as long as letters ſubſiſt: not to mention the infinite pleaſure Scipio muſt have felt himſelf, from ſuch a virtuous and heroic action. I wiſh you more pleaſure, of that kind, than ever man had. Adieu.

LETTER XLVIII.

Bath, October the 14th, 1740.

DEAR BOY,

SINCE I have recommended to you to think upon ſubjects, and to conſider things in their various lights and circumſtances, I am perſuaded you have made ſuch a progreſs, that I ſhall

ſhall ſometimes deſire your opinion, upon difficult points, in order to form my own. For inſtance, though I have, in general, a great veneration for the manners and cuſtoms of the ancients, yet I am in ſome doubt whether the Oſtraciſm of the Athenians was either juſt or prudent; and ſhould be glad to be determined by your opinion. You know very well, that the Oſtraciſm was the method of baniſhing thoſe whoſe diſtinguiſhed virtue made them popular, and conſequently (as the Athenians thought) dangerous to the public liberty. And, if ſix hundred citizens of Athens gave in the name of any one Athenian, written upon an oyſter-ſhell (from whence it is called Oſtraciſm) that man was baniſhed Athens for ten years. On one hand, it is certain, that a free people cannot be too careful or jealous of their liberty; and it is certain too, that the love and applauſe of mankind will always attend a man of eminent and diſtinguiſhed virtue; and, conſequently, they are more likely to give up their liberties to ſuch a one, than to another of leſs merit. But then, on the other hand, it ſeems extraordinary to diſcourage virtue upon any account; ſince it is only by virtue that any ſociety can flouriſh, and be conſiderable. There are many more arguments, on each ſide of this queſtion, which will naturally occur to you; and, when you have conſidered them well, I deſire you will write me your opinion, whether the Oſtraciſm was a right or a wrong thing; and your reaſons for being of that opinion. Let nobody help you; but give me exactly your own ſentiments, and your own reaſons, whatever they are.

I hope Mr. Pelnote makes you read Rollin with great care and attention, and recapitulate to him whatever you have read that day; I hope too, that he makes you read aloud, diſtinctly, and obſerve the ſtops. Deſire your Mamma to tell him ſo, from

me; and the ſame to Mr. Martin: for it is a ſhame not to read perfectly well.

Make my compliments to Mr. Maittaire; and take great care that he gives me a good account of you, at my return to London, or I ſhall be very angry at you. Adieu!

LETTER XLIX.

Bath, October the 20th, 1740.

DEAR BOY,

I HAVE often told you already, that nothing will help your invention more, and teach you to think more juſtly, than reading, with care and attention, the ancient Greek and Latin authors, eſpecially the Poets; invention being the ſoul of poetry; that is to ſay, it animates and gives life to poetry, as the ſoul does to the body. I have often told you too, that Poets take the liberty of perſonifying inanimate things; that is, they deſcribe and repreſent, as perſons, the paſſions, the appetites, and many other things that have no figures nor perſons belonging to them. For example; they repreſent Love as a little boy with wings, a bow and arrow, and a quiver. Rage and Fury they repreſent under the figures of three women, called the three Furies, with ſerpents hiſſing about their heads, lighted torches in their hands, and their faces red and inflamed. The deſcription of Envy I have already ſent you, and likewiſe the deſcription of Hunger and Famine, out of Ovid's Metamorphoſes. I now ſend you, out of the ſame book, the beautiful deſcription of the Houſe or Dwelling of Rumour, that is, common report. You will there find all the particularities of Rumour; how immediately it ſpreads

itſelf

itſelf every where; how it adds falſehoods to truths; how it impoſes upon the vulgar; and how credulity, error, joy, and fear, dwell with it; becauſe credulous people believe lightly whatever they hear, and that all people in general are inclined to believe what they either wiſh or fear, much. Pray tranſlate theſe lines, at your leiſure, into Engliſh, and ſend them me. Conſider them yourſelf too, at the ſame time, and compare them with the obſervations you muſt already have made upon Rumour, or common fame. Have not you obſerved, how quickly a piece of news ſpreads itſelf all over the town? how it is firſt whiſpered about, then ſpoken aloud? how almoſt every body, that repeats it, adds ſomething to it? how the vulgar, that is, the ordinary people, believe it immediately? and how other people give credit to it, according as they wiſh it true or not? All this you will find painted in the following lines; which I deſire you will weigh well. *Hoc enim abs te rogo, oro, poſtulo, flagito. Jubeo te bene valere.*

Orbe locus medio eſt inter terraſque, fretumque,
Cæleſteſque plagas, triplicis *confinia* ˛*mundi;*
Unde quod eſt uſquam, quamvis regionibus abſit,
Inſpicitur; penetratque cavas *vox omnis ad* ˛*aures.*
Fama tenet, ſummâque domum ſibi legit in arce:
Innumeroſque aditus, ac mille foramina tectis
Addidit, et nullis incluſit limina portis.
Nocte dieque patent. Tota eſt ex ˛*aure* ſonanti.
Tota fremit: voceſque refert: iteratque quod audit.
Nulla quies intus, nullâque ſilentia parte;
Nec tamen ēſt clamor, ſed parvæ murmura vocis,
Qualia de pelagi, ſi quis procul audiat, undis
Eſſe ſolent: qualemve ſonum, cum Jupiter atras
Increpuit ˛*nubes, extrema tonitrua reddunt.*

Atria turba tenent: veniunt leve *vulgus, euntque,*
Miſtaque cum veris, paſſim commenta vagantur
Millia rumorum; confuſaque verba volutant.
E quibus hi vacuas *implent ſermonibus auras:*
Hi narrata ferunt aliò: menſuraque ficti
Creſcit. Et auditis aliquid novus adjicit auctor.
Illic Credulitas, illic temerarius *Error,*
Vana*que Lætitia eſt,* conſternati*que Timores,*
Seditioque repens, *dubioque auctore Suſurri.*
Ipſa, quid in cælo rerum, pelagoque geratur,
Et tellure, videt; totumque inquirit in orbem.

N. B. I have underlined [*printed in Italics*] the epithets, and marked the ſubſtantives they belong to thus.

Full in the midſt of this created ſpace,
Betwixt heav'n, earth, and ſkies, there ſtands a place,
Confining on all three, with triple bound;
Whence all things, tho' remote, are view'd around;
And thither bring their undulating ſound.
The palace of loud *Fame*, her ſeat of pow'r,
Plac'd on the ſummit of a lofty tow'r;
A thouſand winding entries, long and wide,
Receive of freſh reports a flowing tide.
A thouſand crannies in the walls are made;
Nor gate, nor bars, exclude the buſy trade.
'Tis built of braſs, the better to diffuſe
The ſpreading ſounds, and multiply the news:
Where ecchoes in repeated ecchoes play,
A mart for ever full, and open night and day.
Nor ſilence is within, nor voice expreſs,
But a deaf noiſe of ſounds, that never ceaſe.

Confus'd,

Confus'd, and chiding, like the hollow roar
Of tides, receding from th' inſulted ſhore.
Or like the broken thunder heard from far,
When Jove at diſtance drives the rolling war.
The courts are fill'd with a tumultuous din
Of crouds, or iſſuing forth, or entering in:
A thorough-fare of news: where ſome deviſe
Things never heard, ſome mingle truth with lies;
The troubled air with empty ſounds they beat,
Intent to hear, and eager to repeat.
Error ſits brooding there, with added train
Of vain credulity, and joys as vain:
Suſpicion, with Sedition join'd, are near,
And rumours rais'd, and murmurs mix'd, and panic fear.
Fame ſits aloft, and ſees the ſubject ground,
And ſeas about, and ſkies above; enquiring all around.

GARTH's Ovid.

LETTER L.

DEAR BOY,

I Send you here a few more Latin roots, though I am not ſure that you will like my roots ſo well as thoſe that grow in your garden; however, if you will attend to them, they may ſave you a great deal of trouble. Theſe few will naturally point out many others to your own obſervation; and enable you, by compariſon, to find out moſt derived and compound words, when once you know the original root of them. You are old enough now to make obſervations upon what you learn; which, if you would be pleaſed to do, you cannot imagine how much time

and

and trouble it would ſave you. Remember, you are now very near nine years old; an age at which all boys ought to know a great deal, but you, particularly, a great deal more, conſidering the care and pains that have been employed about you; and, if you do not anſwer thoſe expectations, you will loſe your character; which is the moſt mortifying thing that can happen, to a generous mind. Every body has ambition, of ſome kind or other, and is vexed when that ambition is diſappointed: the difference is, that the ambition of ſilly people, is a ſilly and miſtaken ambition; and the ambition of people of ſenſe, is a right and commendable one. For inſtance; the ambition of a ſilly boy, of your age, would be to have fine clothes, and money to throw away in idle follies; which, you plainly ſee, would be no proofs of merit in him, but only of folly in his parents, in dreſſing him out like a jackanapes, and giving him money to play the fool with. Whereas a boy of good ſenſe places his ambition in excelling other boys of his own age, and even older, in virtue and knowledge. His glory is in being known always to ſpeak the truth, in ſhowing good-nature, and compaſſion, in learning quicker, and applying himſelf more than other boys. Theſe are real proofs of merit in him, and conſequently proper objects of ambition; and will acquire him a ſolid reputation and character. This holds true in men, as well as in boys: the ambition of a ſilly fellow, will be to have a fine equipage, a fine houſe, and fine clothes; things which any body, that has as much money, may have as well as he; for they are all to be bought: but the ambition of a man of ſenſe and honour is, to be diſtinguiſhed by a character and reputation of knowledge, truth, and virtue; things which are not to be bought, and that can only be acquired by a good head and a good heart. Such was the ambition of the Lacedemonians and the Romans, when they made the greateſt figure; and ſuch, I hope, yours will always be. Adieu.

LETTER LI.

YOU know ſo much more, and learn ſo much better, than any boy of your age, that you ſee I do not treat you like a boy, but write to you upon ſubjects fit for men to think and conſider of. When I ſend you examples of the virtues of the ancients, it is not only to inform you of thoſe pieces of Hiſtory, but to *animate* and excite you to follow thoſe examples. You there ſee the advantages of virtue; how it is ſure (ſooner or later) to be rewarded, and with what praiſes and *encomiums* the virtuous actions of the great men of antiquity have been perpetuated, and tranſmitted down to us. Julius Cæſar, though a tyrant, and guilty of that great crime of enſlaving his country, had, however, ſome virtues; and was diſtinguiſhed for his clemency and humanity; of which there is this remarkable inſtance.—Marcellus, a man of *conſideration* in Rome, had taken part with Pompey, in the civil war between him and Cæſar, and had even acted with *zeal* and *acrimony* againſt Cæſar. However, after Cæſar had conquered Pompey, and was returned to Rome victorious, the Senate *interceded* with him in favour of Marcellus; whom he not only pardoned, but took into his friendſhip. Cicero made an oration, on purpoſe to compliment Cæſar upon this act of good-nature and generoſity; in which, among many other things, he tells him, that he looks upon his pardoning Marcellus as a greater action than all his victories: his words in Latin are theſe—*Domuiſti gentes immanitate barbaras, multitudine innumerabiles, locis infinitas, omni copiarum genere abundantes: ſed tamen ea viciſti, quæ et naturam et conditionem ut vinci poſſent, habebant. Nulla eſt enim tanta vis, tanta copia, quæ non ferro ac viribus debilitari frangique poſſit.*

Verùm

Verùm animum vincere; iracundiam cohibere; victoriam temperare; adverſarium nobilitate, ingenio, virtute præſtantem non modò extollere jacentem, ſed etiam amplificare ejus priſtinam dignitatem: hæc qui faciat, non ego eum cum ſummis viris comparo, ſed ſimillimum Deo judico.

It is certain, that humanity is the particular *characteriſtic* of a great mind; little, vicious minds are full of anger and revenge, and are incapable of feeling the *exalted* pleaſure of forgiving their enemies, and of beſtowing marks of favour and generoſity upon thoſe of whom they have gotten the better. Adieu!

I have underlined [*printed in Italics*] thoſe words that I think you do not underſtand, to put you in mind to aſk the meaning of them.

LETTER LII.

Jeudi ſoir.

MON CHER ENFANT,

VOUS liſez à préſent la Nouvelle Hiſtorique de Don Carlos, par l'Abbé de St. Real: elle eſt joliment écrite, et le fond de l'hiſtoire en eſt véritable. L'Abbé l'a ſeulement brodé un peu pour lui donner l'air de *Nouvelle*. A propos, je doute ſi vous ſavez ce que c'eſt que *Nouvelle*. C'eſt une petite hiſtoire galante, où il entre beaucoup d'amour, et qui ne fait qu'un ou deux petits volumes. Il faut qu'il y ait une intrigue, que les deux amans trouvent bien des difficultés et des obſtacles qui s'oppoſent à l'accompliſſement de leurs vœux: mais qu'à la fin ils les ſurmontent, et que le dénouement ou la cataſtrophe, les laiſſent tous heureux. Une *Nouvelle* eſt un eſpece de Roman en raccourci: car un Roman eſt ordinairement de douze volumes, rempli de fadaiſes amoureuſes, et d'aventures incroïables. Le ſujet d'un Roman eſt quel-

quefois une hiſtoire faite à plaiſir, c'eſt à dire toute inventée ; et quelquefois une hiſtoire véritable ; mais ordinairement ſi changée et traveſtie, qu'on ne la reconnoit plus. Par exemple, il y a le Grand Cyrus, Clélie, Cléopatre, trois Romans célébres, ou il y entre un peu d'hiſtoire véritable, mais ſi mêlée de fauſſetés et de folies amoureuſes, qu'ils ſervent plus à embrouiller et à corrompre l'eſprit, qu'à le former ou à l'inſtuire. On y voit les plus grands Héros de l'antiquité, faire les amoureux tranſis, et débiter des fades tendreſſes, au fond d'un bois, à leur belle inhumaine, qui leur répond ſur le même ton : enfin c'eſt une lecture très frivole, que celle des Romans, et l'on y perd tout le tems qu'on y donne. Les vieux Romans qu'on écrivoit il y a cent ou deux cents ans, comme Amadis de Gaule, Roland le Furieux, et autres, étoient farcis d'enchantemens, de magiciens, de géans, et de ces ſortes de ſottes impoſſibilités ; au lieu que les Romans plus modernes, ſe tiennent au poſſible, mais pas au vraiſemblable. Et je croirois tout autant que le grand Brutus, qui chaſſa les Tarquins de Rome, fut enfermé par quelque Magicien dans un château enchanté ; que je croirois, qu'il faiſoit de ſots vers auprès de la belle Clélie : comme on le repréſente dans le Roman de ce nom.

Au reſte, Don Carlos, dont vous liſez la Nouvelle, étoit fils de Philippe ſecond Roi d'Eſpagne, fils de l'Empereur Charlequint ou Charles cinquiéme. Ce Charlequint étoit, en même tems Empereur d'Allemagne et Roi d'Eſpagne ; il avoit auſſi toute la Flandre et la plus grande partie de l'Italie. Il regna long tems ; mais deux ou trois ans avant que de mourir, il abdiqua la Roïauté, et ſe retira, comme particulier, au couvent de St. Juſt, en Eſpagne : cédant l'Empire à ſon frere Ferdinand, et l'Eſpagne, l'Amerique, la Flandre et l'Italie, à ſon fils Philippe ſecond ; qui ne lui reſſembloit gueres : car il étoit fier et cruel, même envers ſon fils Don Carlos qu'il fit mourir.

Don, eſt un titre qu'on donne en Eſpagne, à tout honnête homme; comme *Monſieur* en François, et *Signor* en Italien. Par exemple; ſi vous étiez en Eſpagne on vous appelleroit *Don Philippe*. Adieu.

TRANSLATION.

Thurſday Night.

MY DEAR CHILD,

YOU are now reading the Hiſtorical Novel of Don Carlos, written by the Abbé of St. Real. The foundation of it is true; the Abbé has only embelliſhed a little, in order to give it the turn of a Novel; and it is prettily written. *A propos*; I am in doubt whether you know what a Novel is: it is a little gallant hiſtory, which muſt contain a great deal of love, and not exceed one or two ſmall volumes. The ſubject muſt be a love affair; the lovers are to meet with many difficulties and obſtacles, to oppoſe the accompliſhment of their wiſhes, but at laſt overcome them all; and the concluſion or cataſtrophe muſt leave them happy. A Novel is a kind of abbreviation of a Romance; for a Romance generally conſiſts of twelve volumes, all filled with inſipid love nonſenſe, and moſt incredible adventures. The ſubject of a Romance is ſometimes a ſtory entirely fictitious, that is to ſay, quite invented; at other times a true ſtory, but generally ſo changed and altered, that one cannot know it. For example; in Grand Cyrus, Clelia, and Cleopatra, three celebrated Romances, there is ſome true hiſtory; but ſo blended with falſities, and ſilly love adventures, that they confuſe and corrupt the mind, inſtead of forming and inſtructing it. The greateſt Heroes of antiquity are there repreſented in woods and foreſts, whining inſipid love-tales to their inhuman fair one; who

anſwers them in the ſame ſtyle. In ſhort, the reading of Romances is a moſt frivolous occupation, and time merely thrown away. The old Romances, written two or three hundred years ago, ſuch as Amadis of Gaul, Orlando the Furious, and others, were ſtuft with enchantments, magicians, giants, and ſuch ſort of impoſſibilities; whereas the more modern Romances keep within the bounds of poſſibility, but not of probability. For I would juſt as ſoon believe, that the great Brutus, who expelled the Tarquins from Rome, was ſhut up by ſome magician in an enchanted caſtle, as imagine that he was making ſilly verſes for the beautiful Clelia, as he is repreſented in the Romance of that name.

Don Carlos, whoſe name is given to the Novel you are now reading, was ſon to Philip II. King of Spain, who was himſelf ſon of the Emperor Charlequint, or Charles V. This Charles V. was, at the ſame time, Emperor of Germany and King of Spain; he was, beſides, maſter of all Flanders, and the greateſt part of Italy. He reigned long; but, two or three years before his death, he abdicated the crown, and retired, as a private man, to the convent of St. Juſt, in Spain. He ceded the Empire to his brother Ferdinand; and Spain, America, Flanders, and Italy, to his ſon Philip II; who was very unlike him, for he was proud and cruel, even towards his ſon, Don Carlos, whom he put to death.

Don is a title, which is given, in Spain, to every gentleman; as *Monſieur* in France, and *Signor* in Italy. For inſtance; if you were in Spain, you would be called Don Philip. Adieu.

LETTER LIII.

Thurſday.

DEAR BOY,

YOU will ſeldom hear from me, without an admonition to think. All you learn, and all you can read, will be of little uſe, if you do not think and reaſon upon it yourſelf. One reads to know other people's thoughts; but if we take them upon truſt, without examining and comparing them with our own, it is really living upon other people's ſcraps, or retailing other people's goods. To know the thoughts of others is of uſe, becauſe it ſuggeſts thoughts to one's ſelf, and helps one to form a judgment; but to repeat other people's thoughts, without conſidering whether they are right or wrong, is the talent only of a parrot, or at moſt a player.

If *Night* were given you as a ſubject to compoſe upon, you would do very well to look what the beſt authors have ſaid upon it, in order to help your own invention; but then you muſt think of it afterwards yourſelf, and expreſs it in your own manner, or elſe you would be at beſt but a plagiary. A plagiary is a man who ſteals other people's thoughts, and puts them off for his own. You would find, for example, the following account of Night in Virgil:

Nox erat, et placidum carpebant feſſa ſoporem
Corpora per terras; ſylvæque et ſæva quiêrant
Æquora: cum medio volvuntur ſidera lapſu;
Cum tacet omnis ager, pecudes pictæque volucres,
Quæque lacus latè liquidos, quæque aſpera dumis

Rura,

Rura tenent; ſomno poſitæ ſub nocte ſilenti
Lenibant curas, et corda oblita laborum.

Here you ſee the effects of Night; that it brings reſt to men, when they are wearied with the labours of the day; that the ſtars move in their regular courſe; that flocks and birds repoſe themſelves, and enjoy the quiet of the Night. This, upon examination, you would find to be all true; but then, upon conſideration, too, you would find, that it is not all that is to be ſaid upon Night: and many more qualities and effects of Night would occur to you. As for inſtance; though Night is in general the time of quiet and repoſe, yet it is often the time, too, for the commiſſion and ſecurity of crimes; ſuch as robberies, murders, and violations; which generally ſeek the advantage of darkneſs, as favourable for the eſcapes of the guilty. Night, too, though it brings reſt and refreſhment to the innocent and virtuous, brings diſquiet and horror to the guilty. The conſciouſneſs of their crimes torments them, and denies them ſleep and quiet. You might, from theſe reflections, conſider what would be the proper epithets to give to Night: as for example; if you were to repreſent Night in its moſt pleaſing ſhape, as procuring quiet and refreſhment from labour and toil, you might call it the *friendly* Night, the *ſilent* Night, the *welcome* Night, the *peaceful* Night: but if, on the contrary, you were to repreſent it as inviting to the commiſſion of crimes, you would call it, the *guilty* Night, the *conſcious* Night, the *horrid* Night; with many other epithets, that carry along with them the idea of horror and guilt: for an epithet to be proper, muſt always be adapted (that is, ſuited) to the circumſtances of the perſon or thing to which it is given. Thus Virgil, who generally gives Eneas the epithet of pious, becauſe of his

piety to the Gods, and his duty to his father, calls him *Dux* Eneas, where he repreſents him making love to Dido, as a properer epithet for them in that ſituation; becauſe making love becomes a General much better than a man of ſingular piety.

Laȳ aſide, for a few minutes, the thoughts of play, and think of this ſeriouſly.

Amoto quæramus ſeria ludo.

Adieu.

You may come to me on Saturday morning, before you go to Mr. Maittaire.

LETTER LIV.

Sunday.

DEAR BOY,

I Shall not ſoon leave the ſubject of invention and thinking; which I would have you apply to, as much as your age and giddineſs will permit. Uſe will make it every day eaſier to you, and age and obſervation will improve it. Virtue is a ſubject that deſerves your and every man's attention; and ſuppoſe I were to bid you make ſome verſes, or give me your thoughts in proſe, upon the ſubject of Virtue, How would you go about it? Why you would firſt conſider what Virtue is, and then what are the effects and marks of it, both with regard to others and to one's ſelf. You would find, then, that Virtue conſiſts in doing good, and in ſpeaking truth; that the effects of it are advantageous to all mankind, and to one's ſelf in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote juſtice and good order in ſociety; and, in general, contributes

to

to whatever tends to the real good of mankind. To ourſelves it gives an inward comfort and ſatisfaction, which nothing elſe can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourſelves. Riches, power, and greatneſs may be taken away from us, by the violence and injuſtice of others, or by inevitable accidents; but Virtue depends only upon ourſelves, and nobody can take it away from us. Sickneſs may deprive us of all the pleaſures of the body; but it cannot deprive us of our Virtue, nor of the ſatisfaction which we feel from it. A virtuous man, under all the misfortunes of life, ſtill finds an inward comfort and ſatisfaction, which makes him happier than any wicked man can be, with all the other advantages of life. If a man has acquired great power and riches by falſehood, injuſtice, and oppreſſion, he cannot enjoy them; becauſe his conſcience will torment him, and conſtantly reproach him with the means by which he got them. The ſtings of his conſcience will not even let him ſleep quietly; but he will dream of his crimes: and in the day-time, when alone, and when he has time to think, he will be uneaſy and melancholy. He is afraid of every thing; for, as he knows mankind muſt hate him, he has reaſon to think they will hurt him, if they can. Whereas, if a virtuous man be ever ſo poor, or unfortunate in the world, ſtill his virtue is its own reward, and will comfort him under all afflictions. The quiet and ſatisfaction of his conſcience make him chearful by day, and ſleep ſound of nights: he can be alone with pleaſure, and is not afraid of his own thoughts. Beſides this, he is univerſally eſteemed and reſpected: for even the moſt wicked people themſelves, cannot help admiring and reſpecting Virtue in others. All theſe, and many other advantages, you would aſcribe to Virtue, if you were to compoſe upon that ſubject. A Poet ſays,

Ipſa quidem Virtus, ſibimet pulcherrima merces.

And

And Claudian has the following lines upon that ſubject:

Ipſa quidem Virtus pretium ſibi, ſolaque latè
Fortunæ ſecura nitet: nec faſcibus ullis
Erigitur; plauſúque petit clareſcere vulgi.
Nil opis externæ cupiens, nil indiga laudis:
Divitiis animoſa ſuis, immotaque cunctis
Caſibus, ex altâ mortalia deſpicit arce.

Adieu.

LETTER LV.

Wedneſday.

DEAR BOY,

YOU behaved yourſelf ſo well at Mr. Boden's, laſt Sunday, that you juſtly deſerve commendation: beſides, you encourage me to give you ſome rules of politeneſs and good-breeding, being perſuaded that you will obſerve them. Know then, that as learning, honour, and virtue, are abſolutely neceſſary to gain you the eſteem and admiration of mankind; politeneſs and good-breeding are equally neceſſary, to make you welcome and agreeable in converſation, and common life. Great talents, ſuch as honour, virtue, learning, and parts, are above the generality of the world; who neither poſſeſs them themſelves, nor judge of them rightly in others: but all people are judges of the leſſer talents, ſuch as civility, affability, and an obliging, agreeable addreſs and manner; becauſe they feel the good effects of them, as making ſociety eaſy and pleaſing. Good-ſenſe muſt, in many caſes, determine good-breeding; becauſe, the ſame thing that would be civil at one time, and to one perſon, may be quite otherwiſe

otherwiſe at another time, and to another perſon; but there are ſome general rules of good-breeding, that hold always true, and in all caſes. As for example; it is always extremely rude, to anſwer only yes, or no, to any body, without adding, Sir, my Lord, or Madam, according to the quality of the perſon you ſpeak to; as, in French, you muſt always ſay *Monſieur*, *Milord*, *Madame*, and *Mademoiſelle*. I ſuppoſe you know that every married woman is, in French, *Madame*, and every unmarried one is *Mademoiſelle*. It is likewiſe extremely rude, not to give the proper attention, and a civil anſwer, when people ſpeak to you; or to go away, or be doing ſomething elſe, while they are ſpeaking to you; for that convinces them that you deſpiſe them, and do not think it worth your while to hear or anſwer what they ſay. I dare ſay I need not tell you how rude it is, to take the beſt place in a room, or to ſeize immediatly upon what you like at table, without offering firſt to help others; as if you conſidered nobody but yourſelf. On the contrary, you ſhould always endeavour to procure all the conveniencies you can, to the people you are with. Beſides being civil, which is abſolutely neceſſary, the perfection of good-breeding is, to be civil with eaſe, and in a gentleman-like manner. For this, you ſhould obſerve the French people; who excel in it, and whoſe politeneſs ſeems as eaſy and natural as any other part of their converſation. Whereas the Engliſh are often awkward in their civilities, and, when they mean to be civil, are too much aſhamed to get it out. But, pray, do you remember never to be aſhamed of doing what is right: you would have a great deal of reaſon to be aſhamed, if you were not civil; but what reaſon can you have to be aſhamed of being civil? And why not ſay a civil and an obliging thing, as eaſily and as naturally, as you would aſk what o'clock it is? This kind of baſhfulneſs, which is juſtly called, by the French,

mauvaiſe honte, is the diſtinguiſhing character of an Engliſh booby; who is frightened out of his wits, when people of faſhion ſpeak to him; and, when he is to anſwer them, bluſhes, ſtammers, can hardly get out what he would ſay; and becomes really ridiculous, from a groundleſs fear of being laughed at: whereas a real well-bred man would ſpeak to all the Kings in the world, with as little concern, and as much eaſe, as he would ſpeak to you.

Remember, then, that to be civil, and to be civil with eaſe (which is properly called good-breeding) is the only way to be beloved, and well received in company; that to be ill-bred, and rude, is intolerable, and the way to be kicked out of company; and that to be baſhful, is to be ridiculous. As I am ſure you will mind and practiſe all this, I expect that when you are *novennis*, you will not only be the beſt ſcholar, but the beſt-bred boy in England of your age. Adieu.

LETTER LVI.

Philippus Cheſterfield
Philippo Stanhope, adhuc puerulo, ſed cras e pueritiâ egreſſûra.
S. D.

HANC ultimam ad te, uti ad puerum, epiſtolam mitto; cras enim, ni fallor, fies novennis, ita, ut abhinc mihi tecum, quaſi cum adoleſcentulo agendum erit. Alia enim nunc ratio vitæ, et ſtudiorum tibi ſuſcipienda eſt; levitas et nugæ pueriles relinquendæ ſunt, animuſque ad ſeria intendendus eſt. Quæ enim puerum decebant, adoleſcentulo dedecori eſſent. Quare omnibus viribus tibi enitendum eſt, ut te alium præbeas, et ut eruditione,

eruditione, moribus, et urbanitate, aliiſque animi dotibus, adoleſcentulos ejuſdem ætatis, æque ſuperes, ac jam puerulus puerulos tui temporis ſuperâſti. Tecum obſecro reputa, quantum tibi erubeſcendum foret, ſi te nunc vinci patiaris, ab iis, quos adhuc viciſti. Exempli gratiâ: ſi adoleſcentulus Onſlow ſcholæ Weſtmonaſterienſis nunc alumnus, olim ſodalis tuus, et novennis æque ac tu, ſi ille, inquam, locum tibi ſuperiorem in ſcholâ meritò obtineret, quid ageres, rogo? Quò tenderes? illinc enim diſcedendum foret, ubi cum dignitate manere non poſſes? Quare ſi tibi fama apud omnes, et gratia apud me, curæ eſt, fac omni ſtudio et labore, ut adoleſcentulorum eruditorum facile princeps meritò dici poſſis. Sic te ſervet Pater Omnipotens, tibi detque ut omnibus ornatus excellas rebus. Addam etiam, quod Horatius Tibullo ſuo optat, ut:

Gratia, fama, valetudo contingat abundè;
Et mundus victus, non deficiente crumenâ!

Kalend. Maii 1741.

Vale.

TRANSLATION.

Philip Cheſterfield
To Philip Stanhope, yet a little Boy; but to-morrow going out of Childhood.

THIS is the laſt letter I ſhall write to you as to a little boy; for, to-morrow, if I am not miſtaken, you will attain your ninth year; ſo that, for the future, I ſhall treat you as a *youth*. You muſt now commence a different courſe of life, a different courſe of ſtudies. No more levity: childiſh toys and play-things muſt be thrown aſide, and your mind directed to ſerious objects. What was not unbecoming of a child, would be diſ-

graceful to a youth. Wherefore, endeavour, with all your might, to ſhow a ſuitable change; and, by learning, good manners, politeneſs, and other accompliſhments, to ſurpaſs thoſe youths of your own age, whom hitherto you have ſurpaſſed when boys. Conſider, I intreat you, how ſhameful it would be for you, ſhould you let them get the better of you now. For inſtance; ſhould Onſlow, now a Weſtminſter ſcholar, heretofore your companion, and a youth of nine years old, as you are; ſhould he, I ſay, deſervedly obtain a place in ſchool above you, what would you do? where would you run to hide yourſelf? You would certainly be glad to quit a place where you could not remain with honour. If, therefore, you have any regard for your own reputation, and a deſire to pleaſe me, ſee that, by unremitting attention and labour, you may, with juſtice, be ſtyled the *head* of your claſs. So may the Almighty preſerve you, and beſtow upon you his choiceſt bleſſings. I ſhall add what Horace wiſhes for his Tibullus:

Gratia, fama, valetudo contingat abundè;
Et mundus victus, non deficiente crumenâ!

Kalends of May, 1741.

LETTER LVII.

Bruſſels, May the $\frac{30}{19}$th, 1741.

DEAR BOY,

I Believe we are yet well enough together for you to be glad to hear of my ſafe arrival on this ſide of the water, which I croſſed in four hours time from Dover to Calais. By the way, Calais was the laſt town that the Engliſh kept in France, after it was conquered by Henry V; and it was yielded up to France in the

reign of the popiſh Queen Mary, daughter to Henry VIII. From Calais I went to Dunkirk, which belonged formerly to the Spaniards, and was taken by Oliver Cromwell; but afterwards ſhamefully ſold to France, by King Charles II. From Dunkirk I went to Liſle, which is a very great, rich, and ſtrong town, belonging to France, and the chief town of French Flanders. From Liſle I came to Ghent, which is the capital of that part of Flanders that belongs to the Queen of Hungary, as heireſs of the houſe of Auſtria. It is a very large town, but neither rich nor ſtrong. The Emperor Charles V. was born there, and his ſtatue is upon a pillar in the middle of a great ſquare. From Liſle, I came here to Bruſſels, which is the chief town of Brabant, and a very fine one. Here the beſt camlets are made, and moſt of the fine laces that you ſee worn in England. You may follow me through this journey upon your map; till you take it, ſome time hence, in reality.

I expect you to make prodigious improvements in your learning, by the time I ſee you again; for now, that you are paſt nine years old, you have no time to loſe; and I wait with impatience for a good account of you from Mr. Maittaire: I dare not buy any thing for you till then, for fear I ſhould be obliged to keep it myſelf. But if I ſhould have a very good account, there ſhall be very good rewards brought over. Adieu!

Make my compliments to your Mamma; and, when you write to me, ſend your letters to my houſe in town.

LETTER

LETTER LVIII.

A Aix-la-Chapelle, 8 Juin N. S.

MON CHER ENFANT,

ME voici à Aix-la-Chapelle depuis quatre jours, d'où je prends, la liberté de vous aſſurer de mes reſpects ; ne doutant pas que vous n'aïez la bonté de me pardonner ſi je vous importune trop ſouvent par mes lettres. Je ſais combien votre tems eſt précieux, et que vous l'emploïez ſi utilement que je me ferois conſçience d'interrompre le cours de vos études, que vous pourſuivez, ſans doute, avec tant de ſuccès et d'attention. Mais raillerie àpart, j'eſpere que vous apprenez comme il faut, et que Monſieur Maittaire eſt très content de vous, car autrement je vous aſſure que je ſerai très mécontent.

A propos d'apprendre; je vous dirai, que j'ai vu à Bruxelles un petit garçon à peu près de votre age, le fils du Comte de l'Annoy, qui ſavoit le Latin parfaitement bien, jouoit la comédie, et déclamoit la tragédie Françoiſe dans la derniere perfection. Mais c'eſt qu'il s'appliquoit, et retenoit ce qu'il avoit une fois appris. De plus il étoit très poli ; et dans une compagnie nombreuſe, qu'il ne connoiſſoit pas, il n'étoit point du tout déconcerté, mais parloit et répondoit à un chacun, avec manieres et aiſance.

Cette ville ici eſt aſſez grande, mais aſſez mauvaiſe, elle s'appelle en Latin *Aquiſgranum*, c'eſt la premiere ville Imperiale et libre de tout l'Empire, c'eſt à dire qu'elle eſt gouvernée par ſes propres Magiſtrats, qu'elle choiſit elle même, et qu'elle a ſes droits aux quels l'Empereur ne peut pas donner atteinte. Charlemagne y fut couronné Empereur l'an 800 et l'on montre encore ici, dans l'egliſe cathédrale, la couronne dont il fut couronné. Elle n'eſt d'ailleurs fameuſe que par ſes eaux minérales, qui y attirent beaucoup

coup de monde : elles ſont fort chaudes et fort dégoûtantes, ſentant les œufs pourris.

Les villes Impériales ont voix à la Diéte de l'Empire, qui ſe tient à Ratiſbonne, c'eſt à dire à l'Aſſemblée de l'Empire : c'eſt là ou les Electeurs, les Princes, et les villes Imperiales envoïent leurs Députés pour régler les affaires de l'Empire, conjointement avec l'Empereur ; comme notre Parlement fait en Angleterre. De ſorte, que vous voïez, que l'Empire d'Allemagne eſt un Etat libre, dans lequel aucune loi ne peut être faite ſans le conſentement de l'Empereur, des Electeurs, des Princes Souverains et des villes Impériales. Il eſt bon que vous ſachiez les différentes formes de gouvernement, des différens païs de l'Europe ; et quand vous liſez leurs hiſtoires faites y une attention particuliere. Adieu pour cette fois.

TRANSLATION.

Aix-la-Chapelle, June the 8th, N. S.

MY DEAR CHILD,

IT is now four days ſince I arrived here, at Aix-la-Chapelle ; from whence I take the liberty of aſſuring you of my reſpects ; not doubting but you will be ſo good to forgive me, if I importune you too often with my letters. I know your time is valuable ; and am ſenſible, that it would be pity to interrupt the courſe of your ſtudies, which I do not queſtion but you purſue with great ſucceſs and attention. However, ſetting aſide all raillery, I hope you learn as you ought ; and that Mr. Maittaire is ſatisfied ; otherwiſe, I can aſſure you, that I ſhall be very much diſſatisfied.

A propos of learning ; I muſt tell you, that I have ſeen, at Bruſſels, a little boy, of about your age ; he is ſon to Comte de l'Annoy : he knows Latin perfectly ; he plays in comedy ; and declaims in French tragedy moſt exquiſitely well : but this is

becauſe he applies, and retains whatever he has once learned. Beſides all this, he is very polite; and, in the midſt of a numerous company, whom he did not know, he was not in the leaſt diſconcerted; but ſpoke, and anſwered each perſon, with good manners, and with eaſe.

This town is large, but rather ugly; it is called in Latin *Aquiſgranum*. It is the firſt Imperial and free city of the Empire; and as ſuch, has the privilege of chuſing its own Magiſtrates; is governed by them; and is in poſſeſſion of other rights, that cannot be infringed by the Emperor. In the year 800, Charlemagne was here crowned Emperor; and the crown, uſed in that ceremony, is ſtill ſhown in the cathedral of this place. It is not famous for any thing but its mineral waters; which occaſion a great reſort of people: they are very heating, and diſagreeable to the taſte, having the ſavour of rotten eggs.

The Imperial towns have a voice at the Diet of the Empire, that is held at Ratiſbon; which is the Aſſembly of the Empire: thither the Electors, Princes, and Imperial towns, ſend their Deputies, to ſettle the affairs of the Empire, jointly with the Emperor; as our Parliament does in England. By this you may ſee that the Empire of Germany is a free State; in which no law can be made without the conſent of the Emperor, the Electors, the Sovereign Princes, and the Imperial towns. You ought to know the different forms of government of the different countries in Europe; and, when you read the hiſtories of them, beſtow a particular attention upon that circumſtance. Adieu, for this time.

LETTER

LETTER LIX.

Spa, the 25th July, N. S. 1741.

DEAR BOY,

I Have often told you in my former letters (and it is moſt certainly true) that the ſtricteſt and moſt ſcrupulous honour, and virtue, can alone make you eſteemed and valued by mankind; that parts and learning can alone make you admired and celebrated by them; but that the poſſeſſion of leſſer talents was moſt abſolutely neceſſary, towards making you liked, beloved, and ſought after in private life. Of theſe leſſer talents, good-breeding is the principal and moſt neceſſary one, not only as it is very important in itſelf; but as it adds great luſtre to the more ſolid advantages both of the heart and the mind. I have often touched upon good-breeding to you before; ſo that this letter ſhall be upon the next neceſſary qualification to it, which is a genteel, eaſy manner, and carriage, wholly free from thoſe odd tricks, ill habits, and awkwardneſſes, which even many very worthy and ſenſible people have in their behaviour. However trifling a genteel manner may ſound, it is of very great conſequence towards pleaſing in private life, eſpecially the women; which, one time or other, you will think worth pleaſing: and I have known many a man, from his awkwardneſs, give people ſuch a diſlike of him at firſt, that all his merit could not get the better of it afterwards. Whereas a genteel manner prepoſſeſſes people in your favour, bends them towards you, and makes them wiſh to like you. Awkwardneſs can proceed but from two cauſes; either from not having kept good company, or from not having attended to it. As for your keeping good company, I will take care of that; do you take care to obſerve their ways and manners, and to form your own upon

them. Attention is abſolutely neceſſary for this, as indeed it is for every thing elſe; and a man without attention is not fit to live in the world. When an awkward fellow firſt comes into a room, it is highly probable, that his ſword gets between his legs, and throws him down, or makes him ſtumble, at leaſt; when he has recovered this accident, he goes and places himſelf in the very place of the whole room where he ſhould not; there he ſoon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a ſecond time; ſo that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly ſcalds his mouth, and lets either the cup or the ſaucer fall, and ſpills the tea or coffee in his breeches. At dinner, his awkwardneſs diſtinguiſhes itſelf particularly, as he has more to do: there he holds his knife, fork, and ſpoon, differently from other people; eats with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his ſpoon, which has been in his throat twenty times, into the diſhes again. If he is to carve, he can never hit the joint; but, in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face. He generally daubs himſelf with ſoup and greaſe, though his napkin is commonly ſtuck through a button hole, and tickles his chin. When he drinks, he infallibly coughs in his glaſs, and beſprinkles the company. Beſides all this, he has ſtrange tricks and geſtures; ſuch as ſnuffing up his noſe, making faces, putting his fingers in his noſe, or blowing it and looking afterwards in his handkerchief, ſo as to make the company ſick. His hands are troubleſome to him, when he has not ſomething in them, and he does not know where to put them; but they are in perpetual motion between his boſom and his breeches: he does not wear his clothes, and, in ſhort, does nothing like other people. All this, I own, is not in any degree criminal; but it is highly diſagreeable and

ridiculous

ridiculous in company, and ought moſt carefully to be avoided, by whoever deſires to pleaſe.

From this account of what you ſhould not do, you may eaſily judge what you ſhould do; and a due attention to the manners of people of faſhion, and who have ſeen the world, will make it habitual and familiar to you.

There is, likewiſe, an awkwardneſs of expreſſion and words, moſt carefully to be avoided; ſuch as falſe Engliſh, bad pronunciation, old ſayings, and common proverbs; which are ſo many proofs of having kept bad and low company. For example; if, inſtead of ſaying that taſtes are different, and that every man has his own peculiar one, you ſhould let off a proverb, and ſay, that what is one man's meat is another man's poiſon; or elſe, every one as they like, as the good man ſaid when he kiſſed his cow; every body would be perſuaded that you had never kept company with any body above footmen and houſemaids.

Attention will do all this; and without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madneſs. You ſhould not only have attention to every thing, but a quickneſs of attention, ſo as to obſerve, at once, all the people in the room; their motions, their looks, and their words; and yet without ſtaring at them, and ſeeming to be an obſerver. This quick and unobſerved obſervation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called abſence, which is a thoughtleſsneſs, and want of attention about what is doing, makes a man ſo like either a fool or a madman, that, for my part, I ſee no real difference. A fool never has thought; a madman has loſt it; and an abſent man is, for the time, without it.

Adieu! Direct your next to me, *chez Monſieur Chabert, Banquier,*

quier, à Paris; and take care that I find the improvements I expect, at my return.

LETTER LX.

Spa, Auguſt the 6th, 1741.

DEAR BOY,

I AM very well pleaſed with the ſeveral performances you ſent me, and ſtill more ſo with Mr. Maittaire's letter, that accompanied them, in which he gives me a much better account of you than he did in his former. *Laudari a laudato viro*, was always a commendable ambition; encourage that ambition, and continue to deſerve the praiſes of the praiſe-worthy. While you do ſo, you ſhall have whatever you will from me; and when you ceaſe to do ſo, you ſhall have nothing.

I am glad you have begun to compoſe a little; it will give you an habit of thinking upon ſubjects, which is at leaſt as neceſſary as reading them: therefore pray ſend me your thoughts upon this ſubject.

"*Non ſibi, ſed toti genitum ſe credere mundo.*"

It is a part of Cato's character in Lucan; who ſays, that Cato did not think himſelf born for himſelf only, but for all mankind. Let me know, then, whether you think that a man is born only for his own pleaſure and advantage, or whether he is not obliged to contribute to the good of the ſociety in which he lives, and of all mankind in general. This is certain, that every man receives advantages from ſociety, which he could not have, if he were the only man in the world: therefore, is he not, in ſome meaſure, in debt to ſociety? and is he not obliged to do for others what they do

do for him? You may do this in Engliſh or Latin, which you pleaſe; for it is the thinking part, and not the language, that I mind in this caſe.

I warned you, in my laſt, againſt thoſe diſagreeable tricks and awkwardneſſes, which many people contract when they are young, by the negligence of their parents, and cannot get quit of them when they are old; ſuch as odd motions, ſtrange poſtures, and ungenteel carriage. But there is likewiſe an awkwardneſs of the mind, that ought to be, and with care may be, avoided: as for inſtance; to miſtake or forget names; to ſpeak of Mr. What-d'ye-call-him, or Mrs. Thingum, or How-d'ye-call-her, is exceſſively awkward and ordinary. To call people by improper titles and appellations is ſo too; as my Lord, for Sir; and Sir, for my Lord. To begin a ſtory or narration, when you are not perfect in it, and cannot go through with it; but are forced, poſſibly, to ſay, in the middle of it, "I have forgot the reſt," is very unpleaſant and bungling. One muſt be extremely exact, clear, and perſpicuous in every thing one ſays, otherwiſe, inſtead of entertaining or informing others, one only tires and puzzles them. The voice and manner of ſpeaking, too, are not to be neglected: ſome people almoſt ſhut their mouths when they ſpeak, and mutter ſo, that they are not to be underſtood; others ſpeak ſo faſt, and ſputter, that they are not to be underſtood neither; ſome always ſpeak as loud as if they were talking to deaf people; and others ſo low that one cannot hear them. All theſe habits are awkward and diſagreeable, and are to be avoided by attention: they are the diſtinguiſhing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceſſary it is to mind all theſe little things; for I have ſeen many people, with great talents, ill received, for want of having theſe

talents too; and others well received, only from their little talents, and who had no great ones. Adieu.

LETTER LXI.

DEAR BOY,

SINCE my laſt, I have changed conſiderably for the better; from the deſarts of Spa to the pleaſures of Paris; which, when you come here, you will be better able to enjoy than I am. It is a moſt magnificent town, not near ſo big as London, but much finer; the houſes being much larger, and all built of ſtone. It was not only much enlarged, but embelliſhed, by the magnificence of the laſt King, Lewis XIV; and a prodigious number of expenſive buildings, and uſeful and charitable foundations, ſuch as libraries, hoſpitals, ſchools, *&c.* will long remain the monuments of the magnificence, humanity, and good government of that Prince. The people here are well-bred, juſt as I would have you be; they are not awkwardly baſhful, and aſhamed, like the Engliſh; but eaſily civil, without ceremony. Though they are very gay and lively, they have attention to every thing, and always mind what they are about. I hope you do ſo too, now, and that my higheſt expectations of your improvement will be more than anſwered, at my return; for I expect to find you conſtrue both Greek and Latin, and likewiſe tranſlate into thoſe languages pretty readily; and alſo to make verſes in them both, with ſome little invention of your own. All this may be, if you pleaſe; and I am perſuaded you would not have me diſappointed. As to the genius of Poetry, I own, if nature had not given it you, you cannot have it; for it is a true maxim, that *Poeta naſcitur, non*

non fit: but then, that is only as to the invention, and imagination, of a Poet; for every body can, by application, make themſelves maſters of the mechanical part of poetry; which conſiſts in the numbers, rhymes, meaſure, and harmony of verſe. Ovid was born with ſuch a genius for poetry, that he ſays, he could not help thinking in verſe, whether he would or not; and that very often he ſpoke verſes without intending it. It is much otherwiſe with oratory; and the maxim there is, *Orator fit:* for it is certain, that, by ſtudy and application, every man can make himſelf a pretty good Orator; eloquence depending upon obſervation and care. Every man, if he pleaſes, may chuſe good words inſtead of bad ones, may ſpeak properly inſtead of improperly, may be clear and perſpicuous in his recitals, inſtead of dark and muddy; he may have grace inſtead of awkwardneſs in his motions and geſtures; and, in ſhort, may be a very agreeable, inſtead of a very diſagreeable ſpeaker, if he will take care and pains. And ſurely it is very well worth while to take a great deal of pains, to excel other men, in that particular article in which they excel beaſts.

Demoſthenes, the celebrated Greek Orator, thought it ſo abſolutely neceſſary to ſpeak well, that, though he naturally ſtuttered, and had weak lungs, he reſolved, by application and care, to get the better of thoſe diſadvantages. Accordingly, he cured his ſtammering, by putting ſmall pebbles into his mouth; and ſtrengthened his lungs gradually, by uſing himſelf every day to ſpeak aloud and diſtinctly for a conſiderable time. He likewiſe went often to the ſea-ſhore, in ſtormy weather, when the ſea made moſt noiſe, and there ſpoke as loud as he could, in order to uſe himſelf to the noiſe and murmurs of the popular aſſemblies of the Athenians, before whom he was to ſpeak. By ſuch care, joined to the conſtant ſtudy of the beſt authors, he became at laſt the greateſt

Orator of his own or any other age or country, though he was born without any one natural talent for it. Adieu! Copy Demoſthenes.

LETTER LXII.

Lyons, September the 1ſt, N. S. 1741.

DEAR BOY,

I Have received your Polyglot letter, with which I am very well pleaſed; and for which, it is reaſonable, you ſhould be very well rewarded. I am glad to ſee invention and languages go together; for the latter ſignify very little, without the former; but, well joined, they are very uſeful. Language is only to expreſs thoughts; and if a man is heedleſs, and does not give himſelf time to think, his words will be very frivolous and ſilly.

I left Paris five days ago; and, that you may trace me, if you pleaſe, upon your map, I came here through Dijon, the capital of Burgundy: I ſhall go from hence to Vienne, the ſecond city in Dauphiné (for Grenoble is the capital) and from thence, down the Rhône, to Avignon, the chief town of the *Comtat Venaiſſin*, which belongs to the Pope; then to Aix, the principal town of Provence; then to Marſeilles; then to Nîmes and Montpellier; and then back again. This is a very great and rich town, ſituated upon two fine rivers that join here, the Rhône and the Saône. Here is the great manufacture of gold, ſilver, and ſilk ſtuffs, which ſupplies almoſt all Europe. It was famous in the time of the Romans, and is called, in Latin, *Lugdunum*.

My rambling makes me both a leſs frequent, and a ſhorter correſpondent, than otherwiſe I ſhould be; but I am perſuaded, that

that you are now ſo ſenſible how neceſſary it is to learn, and apply yourſelf, that you want no ſpur nor admonition to it. Go on, then, with diligence, to improve in learning and, above all, in virtue and honour; and you will make both me and yourſelf happy. Adieu.

LETTER LXIII.

Marſeilles, September the 22d, N. S. 1741.

DEAR BOY,

YOU find this letter dated from Marſeilles, a ſea-port town in the Mediterranean ſea. It has been famous and conſiderable, for theſe two thouſand years at leaſt, upon account of its trade and ſituation. It is called *Maſſilia* in Latin, and diſtinguiſhed itſelf, in favour of the Roman liberty, againſt Julius Ceſar. It was here, too, that Milo was baniſhed, for killing Clodius. You will find the particulars of theſe facts, if you look in your Dictionary for the articles *Marſeilles* and *Milon*. It is now a very large and fine town, extremely rich from its commerce; it is built in a ſemi-circle round the port, which is always full of merchant ſhips of all nations. Here the King of France keeps his gallies, which are very long ſhips rowed by oars, ſome of forty, ſome of fifty, and threeſcore oars. The people who row them are called galley-ſlaves; and are, either priſoners taken from the Turks, on the coaſts of Africa, or criminals, who, for various crimes committed in France, are condemned to row in the gallies, either for life, or for a certain number of years. They are chained by the legs, with great iron chains, two and two together.

The proſpect, for two leagues round this place, is the moſt pleaſing that can be imagined; conſiſting of high hills, covered with vineyards, olive-trees, fig-trees, and almond-trees; with above ſix thouſand little country houſes interſperſed, which they call here, *des Baſtides.*

Within about ten leagues of this place, as you will find in the map, is Toulon, another ſea-port town upon the Mediterranean, not near ſo big as this, but much ſtronger; there moſt of the French men of war are built and kept, and likewiſe moſt of the naval ſtores, ſuch as ropes, anchors, ſails, maſts, and whatever belongs to ſhipping.

If you look into your Geographical Dictionary for *Provence*, you will find the hiſtory of this country, which is worth your reading; and, when you are looking in your Dictionary, look for *Dauphiné* too, which is the next province to this; and there you will find, when *Dauphiné* was united to the Crown of France, upon condition that the King of France's eldeſt ſon ſhould always be called *le Dauphin.* You ſhould, in truth, omit no one opportunity of informing yourſelf of Modern Hiſtory and Geography; which are the common ſubjects of all converſation, and, conſequently, it is a ſhame to be ignorant of them.

Since you have begun compoſition, I ſend you here another ſubject to compoſe a few lines upon.

"*Nil conſcire ſibi, nullâque palleſcere culpâ.*"

Whoever obſerves that rule, will always be very happy: may you do it! Adieu.

LETTER

LETTER LXIV.

La France.

LA France eſt, à tout prendre, le plus beau païs de l'Europe; car il eſt très grand, très riche, et très fertile; le climat eſt admirable, et il n'y fait jamais trop chaud, comme en Italie, et en Eſpagne; ny trop froid, comme en Suede et en Dannemarc. Ce Roïaume eſt borné au Nord par la mer, qui s'appelle la Manche; au Sud par la mer Mediterranée. La France n'eſt ſéparée de l'Italie que par les Alpes, qui ſont de grandes montagnes couvertes de neige, la plus grande partie de l'année; et les monts Pyrénées, qui ſont encore de grandes montagnes, la ſéparent de l'Eſpagne. Elle eſt partagée en douze Gouvernemens ou Provinces, qui ſont;

La Picardie,
La Normandie,
L'Iſle de France,
La Champagne,
La Bretagne,
L'Orléannois,
La Bourgogne,
Le Lyonnois,
La Guienne, ou la Gaſcogne,
Le Languedoc,
Le Dauphiné,
La Provence.

Les François en général ont beaucoup d'eſprit, et ſont très agréables, parcequ'ils ont en même tems de la vivacité, jointe à beaucoup de politeſſe. A la verité, ils ſont quelquefois un peu

étourdis, mais c'eſt une étourderie brillante : ils ſont auſſi très braves. Le gouvernement de la France, eſt une Monarchie abſolue ou deſpotique ; c'eſt à dire, que le Roi y fait tout ce qu'il veut, de ſorte que le peuple eſt eſclave.

Priez votre Maman de vous montrer ces douze provinces, ſur la carte, et nous parlerons une autre fois des villes de la France, qu'elle vous montrera après.

La Picardie.

La Picardie eſt la province la plus ſeptentrionale de la France ; c'eſt un païs ouvert, qui ne produit preſque que des bleds. Sa capitale eſt Amiens. Il y a encore Abbeville ville conſidérable, à cauſe de la manufacture de draps, qui y eſt établie : et Calais, aſſez bonne ville et port de mer. Quand on va d'ici en France, c'eſt là ou l'on débarque.

La Normandie.

La Normandie eſt jointe à la Picardie ; ſes plus grandes villes ſont Rouën, et Caën. Il y croit une infinité de pommes, dont ils font du cidre. Car pour du vin, on n'y en fait gueres, non plus qu'en Picardie : parce qu' étant trop au Nord, les raiſins ne deviennent pas aſſez murs. Les Normans ſont fameux pour les procès, et la chicane, ils ne répondent jamais directement à ce qu'on leur demande ; de ſorte qu'il eſt paſſé en proverbe, quand un homme ne répond pas directement ; de dire qu' il répond en Normand.

L'Iſle de France.

Paris la capitale de tout le Roïaume, eſt dans l'Iſle de France ; elle eſt ſituée ſur la Seine, petite riviere, et même bourbeuſe. C'eſt une grande ville, mais pas à beaucoup près ſi grande que Londres.

La

La Champagne.

Rheims eſt la principale ville de la Champagne, et c'eſt dans cette ville que les Rois de France ſont couronnés. Cette province fournit le meilleur vin du Roïaume ; le vin de Champagne.

La Bretagne.

La Bretagne eſt partagée en haute et baſſe. Dans la haute ſe trouve la ville de Nantes, où l'on fait la meilleure eau de vie; et la ville de St. Malo, qui eſt un bon port de mer. Dans la baſſe Bretagne, on parle un language qui reſſemble plus à nôtre Gallois, qu'au François.

L'Orléannois.

Il y a dans l'Orléannois pluſieurs grandes et belles villes. Orléans, fameuſe, à cauſe de Jeanne d'Arc qu'on appelloit, la Pucelle d'Orléans, et qui chaſſa les Anglois de la France. Il y a encore la ville de Blois, dont la ſituation eſt charmante, et où l'on parle le plus pur François. Il y a auſſi la ville de Tours, où ſe trouve une manufacture de taffetas épais, appellés *Gros de Tours*.

La Bourgogne.

Dijon eſt la ville capitale de cette province. Le vin de Bourgogne eſt un des meilleurs vins de France.

Le Lyonnois.

Lyon en eſt la capitale, c'eſt une très grande et belle ville ; elle eſt auſſi très riche à cauſe de la manufacture d'étoffes de ſoïe, d'or et d'argent qui y eſt établie et qui en fournit preſque toute l'Europe. Vôtre belle veſte d'argent vient de là.

La Guienne, ou la Gaſcogne.

La Guienne contient pluſieurs villes très conſidérables, comme Bourdeaux, ville très grande et très riche. La plupart du vin qu'on boit à Londres et qu'on appelle en Anglois, *Claret*, vient de là. On y fait grande et bonne chere, les ortolans et les perdrix rouges y abondent. Il y a la ville de Perigueux où l'on fait des pâtés délicieux, de perdrix rouges, et de truffes. Celle de Bayonne, d'où l'on tire des jambons excellens.

Les Gaſcons ſont les gens les plus vifs de toute la France; mais un peu menteurs et fanfarons, ſe vantant beaucoup de leur eſprit et de leur courage: de ſorte qu'on dit d'un homme qui ſe vante et qui eſt préſomptueux, *C'eſt un Gaſcon.*

Le Languedoc.

Le Languedoc eſt la province la plus méridionale de la France, et par conſéquent celle ou il fait le plus chaud. Elle renferme grand nombre de belles villes, entre autres Narbonne, fameuſe par l'excellent miel qu'on y recueille; Nîmes, célébre à cauſe d'un ancien amphithéatre Romain, qui y ſubſiſte encore; Montpellier, dont l'air eſt ſi pur, et le climat ſi beau, qu'on y envoïe ſouvent les malades d'ici pour etre guéris.

Le Dauphiné.

Grenoble, en eſt la ville capitale. Le fils ainé du Roy de France, qui s'appelle toujours le *Dauphin*, prend ce titre de cette province.

La Provence.

La Provence eſt un très beau païs et très fertile, on y fait la meilleure huile, et elle en fournit à tous les autres païs. La cam-

pagne eſt remplie d'orangers, de citronniers, et d'oliviers. La capitale s'appelle Aix. Il y a auſſi Marſeille, très grande et très belle ville, et port célébre de la mer Mediterranée; c'eſt là où l'on tient les galéres du Roi de France: les galéres ſont de grands vaiſſeaux à rames; et les rameurs ſont des gens condamnés pour quelque crime, à y ramer.

TRANSLATION.

France.

FRANCE, take it all in all, is the fineſt country in Europe; for it is very large, very rich, and very fertile: the climate is admirable; and never either too hot, as in Italy and in Spain; nor too cold, as in Sweden and in Denmark. Towards the North, it is bounded by the Channel, and, towards the South, by the Mediterranean ſea: it is ſeparated from Italy by the Alps; which are high mountains, covered with ſnow the greateſt part of the year: and divided from Spain by the Pyrenean mountains: which are alſo very high. France is divided into twelve Governments or Provinces, which are;

Picardy,
Normandy,
The Iſle of France,
Champagne,
Brittany,
Orléannois,
Burgundy,
Lyonnois,
Guienne, or Gaſcony,
Languedoc,
Dauphiné,
Provence.

The

The French are generally very ſenſible and agreeable, with a great deal of vivacity and politeneſs. It is true, they are ſometimes rather volatile; but it is a brilliant ſort of volatility: they are very brave. The government of France is an abſolute monarchy, or rather deſpotiſm; that is to ſay, the King does whatever he pleaſes, and the people are abſolutely ſlaves.

Deſire your Mamma to ſhow you the twelve provinces upon the map. Another time we will talk of the towns of France, which ſhe will ſhow you afterwards.

Picardy.

Picardy is the moſt northern province of all France. It is an open country, and produces hardly any thing but corn. The capital town is Amiens. Abbeville is another town in that province, conſiderable for the manufactory of woollen cloths eſtabliſhed there. Calais is alſo another good town, and a ſea-port: there we uſually land, in our paſſage from hence to France.

Normandy.

Normandy joins Picardy; its largeſt towns are Rouën and Caën. This province produces vaſt quantities of apples, with which they make cyder. As for wine, there, as well as in Picardy, they make but little; becauſe, being ſo far northward, grapes will not ripen. The Normans are reckoned litigious, and fond of law-ſuits. If they are aſked a queſtion, they never return a direct anſwer; ſo that, when a man gives an evaſive anſwer, it is become a proverb to ſay, He anſwers like a Norman.

The Iſle of France.

Paris, the capital of the whole kingdom, is in the Iſle of France; its ſituation is upon the Seine; a ſmall, and even a muddy

muddy river. It is a large town, but not by a great deal ſo big as London.

Champagne.

Rheims is the principal town of Champagne. In that town the Kings of France are crowned. This province produces the beſt wine in France; Champaign.

Brittany.

Brittany is divided into high and low. In High Brittany is the town of Nantz, where the beſt brandy is made. Here is alſo St. Malo, a very good ſea-port. In Lower Brittany they ſpeak a kind of language, which has leſs ſimilitude to French, than it has to Welſh.

Orléannois.

Orléannois contains ſeveral great and fine towns. Orléans rendered famous by Joan of Arc, commonly called the Maid of Orléans, who drove the Engliſh out of France; Blois, the ſituation of which is charming, and where the beſt French is ſpoken; Tours, that contains a manufactory of thick luteſtring, called *gros de Tours*.

Burgundy.

Dijon is the capital of this province: the wine, called Burgundy, is one of the beſt wines in France.

Lyonnois.

Lyons is the capital; it is a very large fine town, and extremely rich, on account of the manufactures eſtabliſhed here, of ſilks, and gold and ſilver ſtuffs, with which it ſupplies almoſt all Europe. Your fine ſilver waiſtcoat comes from thence.

Guienne or Gaſcony.

There are many conſiderable towns in Guienne; as the town of Bourdeaux, which is very large and rich. Moſt of the wine drank at London, and called in Engliſh *claret*, comes from thence. It is an excellent place for good eating: you have there ortolans, and red partridge, in great abundance. In this province is the town of Perigueux, where they make delicious paſties of red partridge and truffles: Bayonne, from whence come excellent hams. The Gaſcons are the moſt lively people of France, but rather inclined to lying and boaſting; particularly upon the articles of ſenſe and courage: ſo that it is ſaid of a man who boaſts, and is preſumptuous, He is a Gaſcon.

Languedoc.

Languedoc is the moſt ſouthern province of France; and conſequently the warmeſt. It contains a great number of fine towns; among others, Narbonne, famous for its excellent honey; and Nîmes, celebrated on account of the ancient Roman amphitheatre, which is ſtill to be ſeen. In this province is alſo ſituated the town of Montpellier, the air of which is ſo pure, and the climate ſo fine, that ſick people, even from hence, are often ſent thither for the recovery of their health.

Dauphiné.

Grenoble is the capital town. The King of France's eldeſt ſon, who is always called *Dauphin*, takes his title from this province.

Provence.

Provence is a very fine province, and extremely fertile. It produces the beſt oil, with which it ſupplies other countries. The

fields are full of orange, lemon, and olive trees. The capital is called Aix. In this province is, likewiſe, the town of Marſeilles, a large and fine city, and celebrated ſea port, ſituated upon the Mediterranean: here the King of France's galleys are kept. Galleys are large ſhips with oars; and thoſe who row, people condemned to it, as a puniſhment for ſome crime.

LETTER LXV.

L'Allemagne.

L'ALLEMAGNE eſt un païs d'une vaſte étendue, la partie méridionale, ou vers le ſud, eſt aſſez belle; mais la partie ſeptentrionale, ou vers le nord, eſt très mauvaiſe et déſerte. Elle eſt partagée en dix parties, qu'on appelle les Dix Cercles de l'Empire. L'Empereur eſt le Chef, mais non pas le Maître de l'Empire; car il y peut faire très peu de choſes, ſans le conſentement des Electeurs, des Princes et des Villes libres, qui forment, ce qu'on appelle, la Diette de l'Empire: qui s'aſſemble dans la Ville de Ratiſbonne.

Il y a neuf Electeurs, qui ſont,

L'Electeur de	Maïence,
	Treves,
	Cologne,
	Bohême,
	Baviere,
	Saxe,
	Brandebourg,
	Palatin,
	Hannovre.

Les Electeurs ſont ceux qui éliſent l'Empereur ; car l'Empire n'eſt pas héréditaire, c'eſt à dire, le fils ne ſuccéde pas au pere ; mais quand un Empereur meurt, ces neuf Electeurs s'aſſemblent et en choiſiſſent un autre. Les Electeurs ſont Souverains chez eux. Ceux de Maïence, de Treves, et de Cologne ſont Eccleſiaſtiques, et Archevêques. L'Electeur de Bohême eſt Roi de Bohême : ſa ville capitale eſt Prague. La capitale de l'Electeur de Baviere, eſt Munich. L'Electeur de Saxe eſt le plus conſiderable, de tous les Electeurs, et ſon Electorat le plus beau ; Dreſde ſa capitale eſt une très belle ville. L'Electeur de Brandebourg eſt, auſſi, Roi de Pruſſe et il a une grande étendue de païs : la capitale de Brandebourg, eſt Berlin. Les deux villes les plus conſidérables de l'Electeur Palatin ſont Manheim et Duſſeldorp. L'Electeur d'Hannovre eſt auſſi Roi d'Angleterre ; la ville capitale d'Hannovre, eſt Hannovre ; miſérable capitale d'un miſérable païs *.

Outre les Electeurs, il y a des Princes ſouverains aſſez conſidérables, comme le Landgrave de Heſſe Caſſel, le Duc de Wirtemberg, *&c.*

La ſuite de cette deſcription géographique de l'Allemagne, et le commencement de celle de l'Aſie, ſont malheureuſement perdues.

* Ceci eſt une mépriſe de l'Auteur ; le Païs de Hannovre eſt paſſablement bon, aſſez agréable, et fertile.

TRANSLA-

TRANSLATION.

Germany.

GERMANY is a country of vaſt extent: the ſouthern parts are not unpleaſant; the northern exceedingly bad and deſart. It is divided into ten diſtricts, which are called the Ten Circles of the Empire. The Emperor is Head, but not Maſter of the Empire; for he can do but little without the conſent of the Electors, Princes, and Imperial free Towns; which, all together, form, what is called, the Diet of the Empire, that aſſembles in the town of Ratiſbon.

There are nine Electors; which are,

The Elector of { Mentz, Triers, Cologne, Bohemia, Bavaria, Saxony, Brandenburg, Palatine, Hanover.

Theſe nine elect the Emperor; for the Empire is not hereditary: that is to ſay, the ſon does not ſucceed his father; but, when an Emperor dies, thoſe nine Electors aſſemble, and chuſe another. The Electors are ſovereign Princes: thoſe of Mentz, Triers, and Cologne, are Eccleſiaſtics, being Archbiſhops. The Elector of Bohemia is King of Bohemia, and his capital town Prague. The Elector of Bavaria's capital is Munich. The Elector of Saxony is the moſt conſiderable of all the Electors,

and

and his Electorate the fineſt: Dreſden is the capital, and a beautiful town. The Elector of Brandenburg is alſo King of Pruſſia, and maſter of a great extent of country; the capital town of Brandenburg is Berlin. The two moſt conſiderable towns belonging to the Elector Palatine are, Manheim and Duſſeldorp. The Elector of Hanover is alſo King of England; the capital town of that Electorate is Hanover, a miſerable capital of a miſerable country *.

Beſides the Electors, there are other ſovereign Princes, and powerful ones, as the Landgrave of Heſſe Caſſel, the Duke of Wirtemberg, *&c.*

The reſt of this geographical deſcription of Germany, and the beginning of that of Aſia, are unfortunately loſt.

* His Lordſhip is miſtaken with regard to the country of Hanover, which is tolerably good, rather pleaſant, and not unfruitful.

LETTER

LETTER LXVI.

Asia.

La Perse, qui fait aussi une partie de l'Asie, est un très grand Empire; dont la ville capitale s'appelle Ispahan. L'Empereur d'aujourdhui est Thamas Kouli Kan; qui de particulier, qu'il étoit, s'ést élevé à l'Empire par son adresse et par son courage.

L'Empire du Grand Mogol, ou l'Indostan, se joint à la Perse; c'est un très vaste et très riche païs, avec lequel nous faisons un grand commerce. La ville capitale est Agra: il y a dans cet Empire, deux rivieres fameuses, même dans l'antiquité, savoir l'Inde, et le Gange.

La Chine est un vaste Empire, qui fait encore partie de l'Asie. Elle a deux villes capitales; l'une au nord, nommée *Pékin*, l'autre au sud, qui s'appelle *Nankin*. La Tartarie, qui est aussi un païs immense, appartient à la Chine: il n'y a pas cent ans que les Tartares firent la conquéte de la Chine.

Les isles Asiatiques sont en grand nombre: mais les plus considérables sont celles du Japon, qui sont très riches.

TRANSLA-

Aſia.

TRANSLATION.

Perſia is alſo a part of Aſia, and a very great Empire: the capital city is Iſpahan; the preſent Emperor's name, Thamas Kouli Kan: he, from a private ſtation, raiſed himſelf to the Empire by ſkill and courage.

The Empire of the Great Mogul, otherwiſe called Indoſtan, is contiguous to Perſia. It is a very great, and extremely rich country, with which we carry on a conſiderable trade. The capital city is Agra. Here are alſo two rivers, famous in antiquity; the Indus and the Ganges.

China, a vaſt Empire, is another part of Aſia: it has two capital towns; one in the northern parts, called Peking; the other towards the ſouth, called Nanking. Tartary, which is an immenſe country, belongs to China. The Tartars conquered China, not an hundred years ago.

The Aſiatic iſlands are very numerous; the moſt conſiderable are thoſe of Japan, which are extremely rich.

LETTER LXVII.

MON CHER ENFANT,

COMME dans la deſcription, que je vous envoïe, de l'Italie *, j'ai fait mention du Pape, je crois que vous ſerez bien aiſe de ſavoir, ce que c'eſt que ce Pape. Le Pape donc eſt un vieux fourbe, qui ſe dit le Vicaire de Jeſus Chriſt, c'eſt à dire, la perſonne qui repreſente Jeſus Chriſt ſur la terre, et qui a le pouvoir de ſauver ou de damner les gens. En vertu de ce prétendu pouvoir ; il accorde des Indulgences, c'eſt à dire des pardons pour les pechés ; ou bien il lance des Excommunications, c'eſt à dire qu'il envoïe les gens au Diable. Les Catholiques, autrement appellé les Papiſtes, ſont aſſez fous pour croire tout cela ; ils croïent de plus que le Pape eſt infaillible ; c'eſt à dire, qu'il ne peut pas ſe tromper, et que tout ce qu'il dit eſt vrai, et tout ce qu'il fait, eſt bien. Autre ſottiſe : Le Pape prétend être le premier Prince de la Chrétienté et prend le pas ſur tous les Rois ; mais les Rois Proteſtans ne lui accordent pas cela.

C'eſt le Pape qui fait les Cardinaux, leur nombre eſt de ſoixante et douze, ils ſont au deſſus des Evêques, et des Archevêques. On donne à un Cardinal le titre de *vôtre Eminence*, et au Pape celui de *vôtre Sainteté*. Quand le Pape meurt, les Cardinaux s'aſſemblent, pour en élire un autre ; cette aſſemblée s'appelle *le Conclave*. Lorſqu'on eſt préſenté au Pape, on lui baiſe le pied et non pas la main, comme aux autres Princes. Les loix que le Pape fait, s'appellent *les Bulles du Pape*. Le palais où le Pape demeure à Rome, s'appelle *le Vatican* et contient la plus belle bibliotheque du monde.

* Cette deſcription ne ſe trouve point.

Le Pape n'eſt réellement que l'Evêque de Rome ; mais la folie et la ſuperſtition d'un côté, l'ambition et l'artifice du Clergé, de l'autre, l'ont fait ce qu'il eſt ; c'eſt à dire un Prince conſidérable, et le Chef de l'Egliſe Catholique.

Nous autres Proteſtans, ne ſommes pas aſſez ſimples pour croire toutes ces ſottiſes. Nous croïons, et avec raiſon, qu'il n'y a que Dieu ſeul qui ſoit infaillible, et qui puiſſe nous rendre heureux ou malheureux.

Adieu ! Divertiſſez vous et ſoïez gai, il n'y à rien de tel.

TRANSLATION.

MY DEAR CHILD,

AS, in the deſcription which I ſent you of Italy *, I have mentioned the Pope, I believe you will wiſh to know who that perſon is. The Pope, then, is an old cheat ; who calls himſelf the Vicar of Jeſus Chriſt ; that is to ſay, the perſon who repreſents Jeſus Chriſt upon earth, and has the power of ſaving people, or of damning them. By virtue of this pretended power he grants Indulgences ; that is to ſay, pardons for ſins : or elſe he thunders out Excommunications ; this means ſending people to the Devil. The Catholics, otherwiſe called Papiſts, are ſilly enough to believe this. Beſides which, they believe the Pope to be infallible ; that is, that he never can miſtake ; that whatever he ſays, is true, and whatever he does, is right. Another abſurdity : the Pope pretends to be the greateſt Prince in Chriſtendom ; and takes place of all Kings. The Proteſtant Kings, however, do not allow this.

The Pope creates the Cardinals, who are ſeventy-two in number, and higher in rank than Biſhops and Archbiſhops. The title given

* That deſcription is not to be found.

to a Cardinal is, your Eminence; and to the Pope, your Holineſs. When a Pope dies, the Cardinals aſſemble to elect another; and that aſſembly is called a Conclave. Whenever a perſon is preſented to the Pope, they kiſs his foot, and not his hand, as we do to other Princes. Laws, made by the Pope, are called Bulls. The palace he inhabits, at Rome, is called the Vatican; and contains the fineſt library in the world.

The Pope is, in reality, nothing more than Biſhop of Rome; but, on the one ſide, weakneſs and ſuperſtition, and on the other, the artifice and ambition of the Clergy, have made him what he is; that is to ſay, a conſiderable Prince, and Head of the Catholic Church.

We Proteſtants are not weak enough to give into all this nonſenſe. We believe, and with reaſon, that God alone is infallible; and that he only can make people happy or miſerable.

Adieu! Divert yourſelf and be merry; there is nothing like it.

LETTER LXVIII.

Monday.

DEAR BOY,

WHEN I wrote to you laſt, we were in Egypt *. Now, if you pleaſe, we will travel a little to the north-eaſt of Egypt, and viſit the famous city of Jeruſalem, which we read ſo much of, both in the Old and the New Teſtament. It is the chief town of Judea, or Paleſtine; a country in the Kingdom of Syria, as you will find, if you look into the map of Aſia. It was anciently a very great and conſiderable city; where the Kings of Judea reſided, and where Solomon built the famous temple of the Jews. It was often taken and plundered by neighbouring

* That Letter is alſo wanting.

Princes; but the Babylonians were the firſt that utterly deſtroyed it. Both the town and the temple were afterwards rebuilt by the Jews, under Eſdras and Zorobabel; but, at laſt, were entirely burnt and ruined by the Roman Emperor Titus. The Emperor Adrian rebuilt it, in the year 132; ſince when, it has been taken and plundered by the Saracens, retaken by the Chriſtians; and now, at laſt, belongs to the Turks. It is a very inconſiderable place at preſent, and only famous upon account of what it has been formerly: for Jeſus Chriſt preached the Chriſtian religion there, and was crucified by the Jews, upon Mount Calvary. In the eighth century, the Saracens got poſſeſſion of it; and in the eleventh century many Chriſtian Princes, in Europe, joined, and went with a conſiderable army to take it from the Saracens. This war was called the Holy war; and, as all thoſe who went to it wore a croſs upon their breaſts, it was called a Croiſado. The ignorance and ſuperſtition of thoſe times made them think it meritorious to take the land, where Jeſus Chriſt lived and died, out of the hands of Infidels; that is, thoſe who did not believe in Chriſt: but it was, in truth, a notorious piece of injuſtice, to go and attack thoſe who did not meddle with them.

Not far from Judea, you will find, in the map, the vaſt country of Arabia; which is divided into three parts: Arabia Deſerta, or the Deſert, ſo called becauſe it is hardly inhabited, and has immenſe deſerts, where you ſee nothing but ſand: Arabia Petræa, or the Stoney: and Arabia Felix, or the Happy; becauſe it is a fine fruitful country, and produces gums and aromatics of all kinds. Hence comes the common ſaying, "All the ſweets of Arabia," when you would ſay that any thing has a very fine ſmell. Arabia Felix has two famous towns; Medina and Mecca; becauſe the famous impoſtor Mahomet, the great Prophet of the Turks, was born at Medina, and buried at Mecca, where his tomb

is

is now, to which the Turks often go in pilgrimage. Pilgrimage is a journey that people take, to any place, on a religious account; and the perſon, who takes that journey, is called a Pilgrim.

The Roman Catholics often go Pilgrimages to our Lady of Loretto, in Italy, and ſometimes even to Jeruſalem, in order to pray before a croſs, or the figure of ſome ſaint or other: but theſe are all follies of weak and ignorant people. Adieu.

LETTER LXIX.

Bath, June the 28th, 1742.

DEAR BOY,

YOUR promiſes give me great pleaſure; and your performance of them, which I rely upon, will give me ſtill greater. I am ſure you know that breaking of your word is a folly, a diſhonour, and a crime. It is a folly, becauſe nobody will truſt you afterwards; and it is both a diſhonour and a crime, truth being the firſt duty of religion and morality: and whoever has not truth, cannot be ſuppoſed to have any one good quality, and muſt become the deteſtation of God and man. Therefore I expect, from your truth and your honour; that you will do that, which, independently of your promiſe, your own intereſt and ambition ought to incline you to do: that is, to excel in every thing you undertake. When I was of your age, I ſhould have been aſhamed if any boy of that age had learned his book better, or played at any play better than I did; and I would not have reſted a moment till I had got before him. Julius Ceſar, who had a noble thirſt of glory, uſed to ſay, that he would rather be the firſt in a village, than the ſecond in Rome; and he even cried when he ſaw the ſtatue of Alexander the Great, with the reflection,

reflection, of how much more glory Alexander had acquired, at thirty years old, than he at a much more advanced age. Theſe are the ſentiments to make people conſiderable; and thoſe who have them not, will paſs their lives in obſcurity and contempt: whereas thoſe who endeavour to excel all, are at leaſt ſure of excelling a great many. The ſure way to excel in any thing, is only to have a cloſe and undiſſipated attention while you are about it; and then you need not be half the time that otherwiſe you muſt be: for long, plodding, puzzling application, is the buſineſs of dullneſs; but good parts attend regularly, and take a thing immediately. Conſider, then, which you would chuſe; to attend diligently while you are learning, and thereby excel all other boys, get a great reputation, and have a great deal more time to play; or elſe not mind your book, let boys even younger than yourſelf get before you, be laughed at by them for a dunce, and have no time to play at all: for, I aſſure you, if you will not learn, you ſhall not play. What is the way, then, to arrive at that perfection, which you promiſe me to aim at? It is, firſt, to do your duty towards God and Man; without which, every thing elſe ſignifies nothing: ſecondly, to acquire great knowledge; without which, you will be a very contemptible man, though you may be a very honeſt one: and, laſtly, to be very well bred; without which, you will be a very diſagreeable, unpleaſing man, though you ſhould be an honeſt and a learned one.

Remember then theſe three things, and reſolve to excel in them all; for they comprehend whatever is neceſſary and uſeful for this world or the next: and, in proportion as you improve in them, you will enjoy the affection and tenderneſs of, Yours.

LETTER

LETTER LXX*.

KING Charles the Firſt ſucceeded his father, King James the Firſt; and, though he was nothing very extraordinary, was ſtill much better than his father; having both more ſenſe and more courage. He married a Princeſs of France, daughter to Henry the Great; who, being a zealous Papiſt, and a buſy, meddling woman, had an influence over him; which contributed much to his misfortunes. He had learned from his father to fancy that he had a right to be abſolute; and had the courage, that his father wanted, to try for it. This made him quarrel with Parliaments, and attempt to raiſe money without them; which no King has a right to do: but there was then ſpirit and virtue enough in the nation to oppoſe it. He would likewiſe, by the advice of a hot-headed parſon, (Archbiſhop Laud) eſtabliſh the Common Prayer through the whole kingdom by force, which the Preſbyterians would not ſubmit to. Theſe, and many other violences, raiſed a civil war in the nation, in which he was beaten, and taken priſoner. A high Court of Juſtice was erected on purpoſe for his trial, where he was tried and condemned for high treaſon againſt the Conſtitution; and was beheaded publicly, about one hundred years ago, at Whitehall, on the 30th of January. This action is much blamed; but, however, if it had not happened, we had had no liberties left.

After Charles's death, the Parliament governed for a time; but the Army ſoon took the power out of their hands; and then Oliver Cromwell, a private gentleman of Huntingdonſhire, and a Colonel in that army, uſurped the government, and called him-

* We believe the reader will join with us in regretting, that this is all that re nains of the late Earl of Cheſterfield's epitome of the Hiſtory of England, which he had probably begun at a much earlier period.

ſelf the Protector. He was a very brave, and a very able man; and carried the honour of England to the higheſt pitch of glory; making himſelf both feared and reſpected by all the Powers in Europe. He got us the iſland of Jamaica from the Spaniards; and Dunkirk, which Charles the Second ſhamefully ſold afterwards to the French. He died in about ten years after he had uſurped the government, which he left to his ſon Richard; who, being a blockhead, could not keep it; ſo that King Charles the Second was reſtored, by the means of General Monk, who was then at the head of the Army.

King Charles the Second, who, during the life of Cromwell, had been wandering about from one country to another, inſtead of profiting by his adverſities, had only collected the vices of all the countries he had been in. He had no religion, or, if any, was a Papiſt; and his brother, the Duke of York, was a declared one. He gave all he had to whores and favourites; and was ſo neceſſitous, that he became a penſioner to France. He lived uneaſily with his people and his Parliament; and was at laſt poiſoned. As he dicd without children, he was ſucceeded by his brother, the Duke of York, then

King James the Second; who was of a ſour, cruel, and tyrannical diſpoſition, and a zealous Papiſt: he reſolved at once to be above the laws, make himſelf abſolute, and eſtabliſh Popery; upon which the nation, very wiſely and juſtly, turned him out, before he had reigned quite four years; and called the Prince of Orange, from Holland, who had married King James's eldeſt daughter, Mary.

The Prince and Princeſs of Orange were then declared, by Parliament, King and Queen of England, by the title of King William the IIId and Queen Mary; and this is called the Revolution.

Queen Mary was an excellent Princeſs; but ſhe died ſeven years before King William, without children. King William

was a brave and warlike King: he would have been glad of more power than he ought to have; but his Parliaments kept him within due bounds, againſt his will. To this Revolution we again owe our liberties. King William, dying without children, was ſucceeded by Queen Ann, the ſecond daughter of King James the Second.

The reign of Queen Ann was a glorious one, by the ſucceſs of her arms againſt France, under the Duke of Marlborough. As ſhe died without children, the family of the Stuarts ended in her; and the crown went to the Houſe of Hanover, as the next Proteſtant family: ſo that ſhe was ſucceeded by King George the Firſt, father of the preſent King.

LETTER LXXI.

Saturday.

SIR,

THE fame of your erudition, and other ſhining qualifications, having reached to Lord Orrery, he deſired me, that you might dine with him and his ſon, Lord Boyle, next Sunday; which I told him, you ſhould. By this time, I ſuppoſe, you have heard from him; but, if you have not, you muſt, however, go there between two and three to-morrow, and ſay, that you come to wait upon Lord Boyle, according to his Lordſhip's orders, which I informed you of. As this will deprive me of the honour and pleaſure of your company at dinner to-morrow, I will hope for it at breakfaſt, and ſhall take care to have your chocolate ready.

Though I need not tell one of your age, experience, and knowledge of the world, how neceſſary good-breeding is, to recom-

mend one to mankind; yet, as your various occupations of Greek and cricket, Latin and pitch-farthing, may poſſibly divert your attention from this object, I take the liberty of reminding you of it, and deſiring you to be very well-bred at Lord Orrery's. It is good-breeding alone that can prepoſſeſs people in your favour at firſt ſight: more time being neceſſary to diſcover greater talents. This good-breeding, you know, does not conſiſt in low bows and formal ceremony; but in an eaſy, civil, and reſpectful behaviour. You will therefore take care to anſwer with complaiſance, when you are ſpoken to; to place yourſelf at the lower end of the table, unleſs bid to go higher; to drink firſt to the Lady of the houſe, and next to the maſter; not to eat awkwardly or dirtily; not to ſit when others ſtand: and to do all this with an air of complaiſance, and not with a grave, ſour look, as if you did it all unwillingly. I do not mean a ſilly, inſipid ſmile, that fools have when they would be civil; but an air of ſenſible good humour. I hardly know any thing ſo difficult to attain, or ſo neceſſary to poſſeſs, as perfect good-breeding; which is equally inconſiſtent with a ſtiff formality, an impertinent forwardneſs, and an awkward baſhfulneſs. A little ceremony is often neceſſary; a certain degree of firmneſs is abſolutely ſo; and an outward modeſty is extremely becoming: the knowledge of the world, and your own obſervations, muſt, and alone can, tell you the proper quantities of each.

Mr. Fitzgerald was with me yeſterday, and commended you much: go on to deſerve commendations, and you will certainly meet with them. Adieu.

LETTER

LETTER LXXII.

Friday Morning.

DEAR BOY,

I Am very well pleaſed with the ſubſtance of your letter; and as for the inaccuracies with regard to ſtyle and grammar, you could have corrected them all yourſelf, if you had taken time. I return it to you here corrected, and deſire that you will attend to the difference, which is the way to avoid the ſame faults for the future.

I would have your letter, next Thurſday, be in Engliſh, and let it be written as accurately as you are able; I mean with reſpect to the language, grammar, and ſtops; for, as to the matter of it, the leſs trouble you give yourſelf, the better it will be. Letters ſhould be eaſy and natural, and convey to the perſons to whom we ſend them, juſt what we would ſay to thoſe perſons, if we were with them. You may as well write it on the Wedneſday, at your leiſure, and leave it to be given to my man, when he comes for it on Thurſday.

Monſieur Coderc will go to you three times a week; Tueſdays and Saturdays, at three of the clock, and Thurſdays at five. He will read Modern Hiſtory with you; and, at the ſame time, inſtruct you in Geography and Chronology; without both which, the knowledge of Hiſtory is very imperfect, and almoſt uſeleſs. I beg, therefore, that you will give great attention to them; they will be of the greateſt uſe to you.

As I know you do not love to ſtay long in the ſame place, I flatter myſelf, that you will take care not to remain long in that you have got, in the middle of the third form: it is in your own power to be ſoon out of it, if you pleaſe; and I hope the love of variety will tempt you.

Pray be very attentive and obedient to Mr. Fitzgerald: I am particularly obliged to him for undertaking the care of you; and if you are diligent, and mind your buſineſs when with him, you will riſe very faſt in the ſchool. Every remove (you know) is to be attended by a reward from me, beſides the credit you will gain for yourſelf; which, to ſo great a ſoul as yours, I preſume, is a ſtronger inducement than any other reward can be; but, however, you ſhall have one. I know very well you will not be eaſy, till you are got above Maſter Onſlow; but, as he learns very well, I fear you will never be able to do it, at leaſt not without taking more pains than, I believe, you will care to take; but, ſhould that ever happen, there ſhall be a very conſiderable reward for you, beſides Fame.

Let me know, in your next, what books you read in your place at ſchool, and what you do with Mr. Fitzgerald. Adieu.

LETTER LXXIII.

Dublin, January the 25th, 1745.

DEAR BOY,

AS there are now four mails due from England, one of which, at leaſt, will, I ſuppoſe, bring me a letter from you, I take this opportunity of acknowledging it before-hand, that you may not accuſe me (as you once or twice have done) of negligence. I am very glad to find, by your letter which I am to receive, that you are determined to apply yourſelf ſeriouſly to your buſineſs; to attend to what you learn, in order to learn it well; and to reflect and reaſon upon what you have learned, that your learning may be of uſe to you. Theſe are very good reſolutions, and I applaud you mightily for them. Now for your laſt letter, which I have

received.

received. You rebuke me very ſeverely for not knowing, or at leaſt not remembering, that you have been ſome time in the fifth form. Here, I confeſs, I am at a loſs what to ſay for myſelf; for, on the one hand, I own it is not probable that you would not, at the time, have communicated an event of that importance to me; and, on the other hand, it is not likely, that, if you had informed me of it, I could have forgotten it. You ſay that it happened ſix months ago; in which, with all due ſubmiſſion to you, I apprehend you are miſtaken, becauſe that muſt have been before I left England, which I am ſure it was not; and it does not appear, in any of your original manuſcripts, that it happened ſince. May not this poſſibly proceed from the oſcitancy of the writer? To this oſcitancy of the librarians, we owe ſo many miſtakes, hiatus's, lacunæ, *&c.* in the ancient manuſcripts. It may here be neceſſary to explain to you the meaning of the *Oſcitantes librarii*; which, I believe, you will eaſily take. Theſe perſons (before printing was invented) tranſcribed the works of authors, ſometimes for their own profit, but oftener (as they were generally ſlaves) for the profit of their maſters. In the firſt caſe, diſpatch, more than accuracy, was their object; for the faſter they wrote the more they got: in the latter caſe (obſerve this) as it was a taſk impoſed on them, which they did not dare to refuſe, they were *idle, careleſs, and incorrect*; *not giving themſelves the trouble to read over what they had written.*

The celebrated Atticus kept a great number of theſe tranſcribing ſlaves, and got great ſums of money by their labours. But, to return now to your fifth form, from whence I have ſtrayed, it may be, too long; Pray what do you do in that country? Be ſo kind as to give me a deſcription of it. What Latin and Greek books do you read there? Are your exerciſes, exerciſes of invention? Or do you ſtill put the bad Engliſh of the pſalms into bad

Latin, and only change the ſhape of Latin verſe, from long to ſhort, and from ſhort to long? People do not improve, ſingly, by travelling, but by the obſervations they make, and by keeping good company where they do travel. So, I hope, in your travels, through the fifth form, you keep company with Horace and Cicero, among the Romans; and Homer and Xenophon, among the Greeks; and that you are got out of the worſt company in the world, the Greek epigrams. Martial has wit, and is worth your looking into ſometimes; but I recommend the Greek epigrams to your ſupreme contempt. Good night to you.

LETTER LXXIV.

Dublin Caſtle, November the 19th, 1745.

DEAR BOY,

I Have received your laſt Saturday's performance, with which I am very well ſatisfied. I know nor have heard of no Mr. St. Maurice here; and young Pain, whom I have made an Enſign, was here upon the ſpot, as were every one of thoſe I have named in theſe new levies.

Now, that the Chriſtmas breaking-up draws near, I have ordered Mr. Deſnoyers to go to you, during that time, to teach you to dance. I deſire you will particularly attend to the graceful motion of your arms; which, with the manner of putting on your hat, and giving your hand, is all that a gentleman need attend to. Dancing is in itſelf a very trifling, ſilly thing; but it is one of thoſe eſtabliſhed follies to which people of ſenſe are ſometimes obliged to conform; and then they ſhould be able to do it well. And, though I would not have you a dancer, yet, when you do

dance, I would have you dance well, as I would have you do every thing, you do, well. There is no one thing ſo trifling, but which (if it is to be done at all) ought to be done well. And I have often told you, that I wiſhed you even played at pitch, and cricket, better than any boy at Weſtminſter. For inſtance; dreſs is a very fooliſh thing; and yet it is a very fooliſh thing for a man not to be well dreſſed, according to his rank and way of life; and it is ſo far from being a diſparagement to any man's underſtanding, that it is rather a proof of it, to be as well dreſſed as thoſe whom he lives with: the difference in this caſe, between a man of ſenſe and a fop, is, that the fop values himſelf upon his dreſs; and the man of ſenſe laughs at it, at the ſame time that he knows he muſt not neglect it: there are a thouſand fooliſh cuſtoms of this kind, which, not being criminal, muſt be complied with, and even chearfully, by men of ſenſe. Diogenes the Cynic was a wiſe man for deſpiſing them; but a fool for ſhowing it. Be wiſer than other people, if you can; but do not tell them ſo.

It is a very fortunate thing for Sir Charles Hotham, to have fallen into the hands of one of your age, experience, and knowledge of the world; I am perſuaded you will take infinite care of him. Good night.

LETTER LXXV.

Dublin Caſtle, February the 8th, 1746.

SIR,

I Have been honoured with two lettters from you, ſince I troubled you with my laſt; and I have likewiſe received a letter from Mr. Morel, containing a ſhort, but beautiful manuſcript,

ſcript, ſaid to be yours; but, I confeſs, I can hardly believe it, becauſe it is ſo very different from your common writing; and I will not ſuppoſe that you do not always write as well as you can; for to do any thing ill, that one can do well, is a degree of negligence, which I can never ſuſpect you of. I always applauded your laudable ambition of excelling in every thing you attempted; and therefore make no doubt but that you will, in a little time, be able to write full as well as the perſon (whoever he was) that wrote that manuſcript, which is ſaid to be yours. People like you have a contempt for mediocrity, and are not ſatisfied with eſcaping cenſure; they aim at praiſe, and, by deſiring, ſeldom fail deſerving and acquiring it.

You propoſe, I find, Demoſthenes for your model; and you have choſen very well: but remember the pains he took to be what he was. He ſpoke near the ſea, in ſtorms, both to uſe himſelf to ſpeak loud, and not to be diſturbed by the noiſe and tumult of public aſſemblies; he put ſtones in his mouth, to help his elocution, which naturally was not advantageous: from which facts I conclude, that, whenever he ſpoke, he opened both his lips and his teeth; and that he articulated every word and every ſyllable diſtinctly, and full loud enough to be heard the whole length of my library.

As he took ſo much pains for the graces of oratory only, I conclude he took ſtill more for the more ſolid parts of it. I am apt to think he applied himſelf extremely, to the propriety, the purity, and the elegancy of his language; to the diſtribution of the parts of his oration; to the force of his arguments; to the ſtrength of his proofs; and to the paſſions, as well as the judgments of his audience. I fancy he began with an *exordium*, to gain the good opinion and the affections of his audience; that afterwards he ſtated the point in queſtion, briefly, but clearly; that

that he then brought his proofs, afterwards his arguments; and that he concluded with a *peroratio*, in which he recapitulated the whole ſuccinctly, enforced the ſtrong parts, and artfully ſlipped over the weak ones; and at laſt made his ſtrong puſh at the paſſions of his hearers. Wherever you would perſuade or prevail, addreſs yourſelf to the paſſions; it is by them that mankind is to be taken. Ceſar bid his ſoldiers, at the battle of Pharſalia, aim at the faces of Pompey's men; they did ſo, and prevailed. I bid you ſtrike at the paſſions; and if you do, you too will prevail. If you can once engage people's pride, love, pity, ambition (or whichever is their prevailing paſſion) on your ſide, you need not fear what their reaſon can do againſt you.

I am, with the greateſt reſpect,

Your, &c.

LETTER LXXVI.

Dublin, February the 26th, 1746.

Sunt quibus in Satirâ videar nimis acer.

I Find, Sir, you are one of thoſe; though I cannot imagine why you think ſo, unleſs ſomething that I have ſaid, very innocently, has happened to be very applicable to ſomebody or other of your acquaintance. He makes the ſatire, who applies it, *qui capit ille facit*. I hope you do not think I meant you, by any thing I have ſaid; becauſe, if you do, it ſeems to imply a conſciouſneſs of ſome guilt, which I dare not preſume to ſuppoſe, in your caſe. I know my duty too well, to expreſs, and your merit too well, to entertain, ſuch a ſuſpicion. I have not

lately read the ſatirical authors you mention, having very little time here to read. But, as ſoon as I return to England, there is a book that I ſhall read over very carefully; a book that I publiſhed not quite fourteen years ago: it is a ſmall quarto; and, though I ſay it myſelf, there is ſomething good in it; but, at the ſame time, it is ſo incorrect, ſo inaccurate, and has ſo many faults, that I muſt have a better edition of it publiſhed, which I will carefully reviſe and correct. It will ſoon be much more generally read than it has been yet; and therefore it is neceſſary that it ſhould, *prodire in lucem, multò emendatior.* I believe you have ſeldom dipped into this book; and, moreover, I believe it will be the laſt book that you will read with proper attention; otherwiſe, if you would take the trouble, you could help me, in this new edition, more than any body. If you will promiſe me your aſſiſtance, I will tell you the book; till then, I ſhall not name it.

You will find all the Spectators that are good; that is, all Addiſon's, in my library, in one large quarto volume of his works; which is perfectly at your ſervice.

Pray tell Monſieur Coderc, (who you, with great grammatical purity, ſay has been *to* General Cornwall) that I do not doubt, but that whole affair will be ſet right in a little time. Adieu.

LETTER LXXVII.

Dublin Caſtle, March the 10th, 1746.

SIR,

I MOST thankfully acknowledge the honour of two or three letters from you, ſince I troubled you with my laſt; and am very proud of the repeated inſtances you give me of your favour and protection, which I ſhall endeavour to deſerve.

I am very glad you went to hear a trial in the Court of King's Bench, and ſtill more ſo, that you made the proper animadverſions upon the inattention of many of the people in the Court. As you obſerved, very well, the indecency of that inattention, I am ſure you will never be guilty of any thing like it yourſelf. There is no ſurer ſign in the world of a little, weak mind, than inattention. Whatever is worth doing at all, is worth doing well; and nothing can be done well without attention. It is the ſure anſwer of a fool, when you aſk him about any thing that was ſaid or done, where he was preſent, that, "truly he did not mind "it:" And why did not the fool mind it? What had he elſe to do there, but to mind what was doing? A man of ſenſe ſees, hears, and retains, every thing that paſſes where he is. I deſire I may never hear you talk of not minding, nor complain, as moſt fools do, of a treacherous memory. Mind, not only what people ſay, but how they ſay it; and, if you have any ſagacity, you may diſcover more truth by your eyes than by your ears. People can ſay what they will, but they cannot look juſt as they will; and their looks frequently diſcover, what their words are calculated to conceal. Obſerve, therefore, people's looks carefully, when they ſpeak, not only to you, but to each other. I have often gueſſed, by people's faces, what they were ſaying, though I could not hear one word they ſaid. The moſt material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children ſtill as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in ſome degree, the truth, and give a general exterior reſemblance to almoſt every body. Attention and ſagacity muſt ſee through that veil, and diſcover the natural character. You

are of an age, now, to reflect, to obſerve and compare characters, and to arm yourſelf againſt the common arts, at leaſt, of the world. If a man, with whom you are but barely acquainted, to whom you have made no offers, nor given any marks of friendſhip, makes you, on a ſudden, ſtrong profeſſions of his, receive them with civility, but do not repay them with confidence; he certainly means to deceive you; for one man does not fall in love with another at ſight. If a man uſes ſtrong proteſtations or oaths, to make you believe a thing, which is of itſelf ſo likely and probable, that the bare ſaying of it would be ſufficient, depend upon it he lies, and is highly intereſted in making you believe it; or elſe he would not take ſo much pains.

In about five weeks, I propoſe having the honour of laying myſelf at your feet; which I hope to find grown longer than they were when I left them. Adieu.

LETTER LXXVIII.

April the 5th, 1746.

DEAR BOY,

BEFORE it is very long, I am of opinion, that you will both think and ſpeak more favourably of women than you do now. You ſeem to think, that, from Eve downwards, they have done a great deal of miſchief. As for that Lady, I give her up to you; but, ſince her time, hiſtory will inform you, that men have done much more miſchief in the world than women; and, to ſay the truth, I would not adviſe you to truſt either, more than is abſolutely neceſſary. But this I will adviſe you to, which is, never to attack whole bodies of any kind; for, beſides that all general rules have their exceptions, you unneceſſarily make

yourſelf a great number of enemies, by attacking a *corps* collectively. Among women, as among men, there are good as well as bad, and it may be, full as many, or more, good than among men. This rule holds as to lawyers, ſoldiers, parſons, courtiers, citizens, *&c.* They are all men, ſubject to the ſame paſſions and ſentiments, differing only in the manner, according to their ſeveral educations; and it would be as imprudent as unjuſt to attack any of them by the lump. Individuals forgive ſometimes; but bodies and ſocieties never do. Many young people think it very genteel and witty to abuſe the Clergy; in which they are extremely miſtaken; ſince, in my opinion, parſons are very like men, and neither the better nor the worſe for wearing a black gown. All general reflections, upon nations and ſocieties, are the trite, thread-bare jokes of thoſe who ſet up for wit without having any, and ſo have recourſe to common-place. Judge of individuals from your own knowledge of them, and not from their ſex, profeſſion, or denomination.

Though, at my return, which, I hope, will be very ſoon, I ſhall not find your feet lengthened, I hope I ſhall find your head a good deal ſo, and then I ſhall not much mind your feet. In two or three months after my return, you and me ſhall part for ſome time: you muſt go to read men, as well as books, of all languages and nations. Obſervation and reflection will then be very neceſſary for you. We will talk this matter over fully when we meet; which, I hope, will be in the laſt week of this month; till when, I have the honour of being

Your moſt faithful ſervant.

LETTER

LETTER LXXIX.

Bath, September the 29th, O. S. 1746.

DEAR BOY,

I Received by the laſt mail your letter of the 23d N. S. from Heidleberg, and am very well pleaſed to find that you inform yourſelf of the particulars of the ſeveral places you go thorough. You do mighty right to ſee the curioſities in thoſe ſeveral places; ſuch as the golden *Bull* at Frankfort, the tun at Heidleberg, *&c.* Other travellers ſee them and talk of them, it is very proper to ſee them too; but remember, that ſeeing is the leaſt material object of travelling; hearing and knowing are the eſſential points. Therefore pray let your inquiries be chiefly directed to the knowledge of the conſtitution and particular cuſtoms of the places where you either reſide at, or paſs through; who they belong to, by what right and tenure, and ſince when; in whom the ſupreme authority is lodged; and by what Magiſtrates, and in what manner, the civil and the criminal juſtice is adminiſtered. It is likewiſe neceſſary to get as much acquaintance as you can, in order to obſerve the characters and manners of the people; for, though human nature is in truth the ſame through the whole human ſpecies, yet it is ſo differently modified and varied, by education, habit, and different cuſtoms, that one ſhould, upon a ſlight and ſuperficial obſervation, almoſt think it different.

As I have never been in Switzerland myſelf, I muſt deſire you to inform me, now and then, of the conſtitution of that country. As for inſtance; Do the Thirteen Cantons, jointly and collectively, form one government, where the ſupreme authority is lodged; or is each Canton ſovereign in itſelf, and under no tie or conſtitutional obligation of acting in common concert with the other Cantons?

Cantons? Can any one Canton make war or alliances with a foreign power, without the conſent of the other twelve, or at leaſt a majority of them? Can one Canton declare war to another? If every Canton is ſovereign and independent in itſelf, in whom is the ſupreme power of that Canton lodged? Is it in one man, or in a certain number of men? If in one man, what is he called? If in a number, what are they called; Senate, Council, or what? I do not ſuppoſe that you can yet know theſe things yourſelf; but a very little inquiry, of thoſe who do, will enable you to anſwer me theſe few queſtions in your next. You ſee, I am ſure, the neceſſity of knowing theſe things thoroughly, and, conſequently, the neceſſity of converſing much with the people of the country, who alone can inform you rightly; whereas moſt of the Engliſh, who travel, converſe only with each other, and conſequently know no more, when they return to England, than they did when they left it. This proceeds from a *mauvaiſe honte*, which makes them aſhamed of going into company; and frequently too from the want of the neceſſary language (French) to enable them to bear their part in it. As for the *mauvaiſe honte*, I hope you are above it. Your figure is like other people's; I ſuppoſe you will take care that your dreſs ſhall be ſo too, and to avoid any ſingularity. What then ſhould you be aſhamed of; and why not go into a mixed company, with as much eaſe, and as little concern, as you would go into your own room? Vice and Ignorance are the only things I know, which one ought to be aſhamed of: keep but clear of them, and you may go any where, without fear or concern. I have known ſome people, who, from feeling the pain and inconveniencies of this *mauvaiſe honte*, have ruſhed into the other extreme, and turned impudent; as cowards ſometimes grow deſperate from the exceſs of danger: but this too is carefully to be avoided; there being nothing more generally ſhocking

than

than impudence. The medium, between theſe two extremes, marks out the well-bred man; he feels himſelf firm and eaſy in all companies; is modeſt without being baſhful, and ſteady without being impudent: if he is a ſtranger, he obſerves, with care, the manners and ways of the people the moſt eſteemed at that place, and conforms to them with complaiſance. Inſtead of finding fault with the cuſtoms of that place, and telling the people that the Engliſh ones are a thouſand times better, (as my countrymen are very apt to do) he commends their table, their dreſs, their houſes, and their manners, a little more, it may be, than he really thinks they deſerve. But this degree of complaiſance is neither criminal nor abject; and is but a ſmall price to pay for the good-will and affection of the people you converſe with. As the generality of people are weak enough to be pleaſed with theſe little things, thoſe who refuſe to pleaſe them, ſo cheap, are, in my mind, weaker than they. There is a very pretty little French book, written by L'Abbé de Bellegarde, entitled, *L'Art de plaire dans la Converſation*; and, though I confeſs that it is impoſſible to reduce the art of pleaſing to a ſyſtem; yet this book is not wholly uſeleſs; I dare ſay you may get it at Geneva, if not at Lauſanne, and I would adviſe you to read it. But this principle I will lay down, That the deſire of pleaſing is at leaſt half the art of doing it; the reſt depends only upon the manner, which attention, obſervation, and frequenting good company will teach. But if you are lazy, careleſs, and indifferent whether you pleaſe or not, depend upon it you never will pleaſe.

This letter is inſenſibly grown too long; but, as I always flatter myſelf that my experience may be of ſome uſe to your youth and inexperience, I throw out, as it occurs to me, and ſhall continue to do ſo, every thing that I think may be of the leaſt advantage

vantage to you in this important and decisive period of your life. God preserve you!

P. S. I am much better, and shall leave this place soon.

LETTER LXXX.

Bath, October the 4th, O. S. 1746.

DEAR BOY,

THOUGH I employ so much of my time in writing to you, I confess, I have often my doubts, whether it is to any purpose. I know how unwelcome advice generally is; I know that those who want it most, like it and follow it least; and I know, too, that the advice of parents, more particularly, is ascribed to the moroseness, the imperiousness, or the garrulity of old-age. But then, on the other hand, I flatter myself, that as your own reason, (though too young as yet to suggest much to you of itself) is, however, strong enough to enable you, both to judge of, and receive plain truths: I flatter myself (I say) that your own reason, young as it is, must tell you, that I can have no interest but yours in the advice I give you; and that, consequently, you will at least weigh and consider it well: in which case, some of it will, I hope, have its effect. Do not think that I mean to dictate as a parent; I only mean to advise as a friend, and an indulgent one too: and do not apprehend that I mean to check your pleasures; of which, on the contrary, I only desire to be the guide, not the censor. Let my experience supply your want of it, and clear your way, in the progress of your youth, of those thorns and briars, which scratched and disfigured me in the course of mine. I do not, therefore, so much as hint to you, how abso-

lutely dependent you are upon me; that you neither have, nor can have, a ſhilling in the world but from me; and that, as I have no womaniſh weakneſs for your perſon, your merit muſt, and will, be the only meaſure of my kindneſs. I ſay, I do not hint theſe things to you, becauſe I am convinced that you will act right, upon more noble and generous principles: I mean, for the ſake of doing right, and out of affection and gratitude to me.

I have ſo often recommended, to you, attention and application to whatever you learn, that I do not mention them now as duties; but I point them out to you, as conducive, nay, abſolutely neceſſary to your pleaſures; for can there be a greater pleaſure, than to be univerſally allowed to excel thoſe of one's own age and manner of life? And, conſequently, can there be any thing more mortifying than to be excelled by them? In this latter caſe, your ſhame and regret muſt be greater than any body's, becauſe every body knows the uncommon care which has been taken of your education, and the opportunities you have had of knowing more than others of your age. I do not confine the application which I recommend, ſingly to the view and emulation of excelling others (though that is a very ſenſible pleaſure and a very warrantable pride;) but I mean likewiſe to excel in the thing itſelf: for, in my mind, one may as well not know a thing at all, as know it but imperfectly. To know a little of any thing, gives neither ſatisfaction nor credit; but often brings diſgrace or ridicule.

Mr. Pope ſays, very truly,

" A little knowledge is a dang'rous thing;
" Drink deep, or taſte not the Caſtalian ſpring."

And what is called a *ſmattering* of every thing, infallibly conſtitutes a coxcomb. I have often, of late, reflected what an unhappy man I muſt now have been, if I had not acquired in my youth ſome fund and taſte of learning. What could I have done with

myſelf,

myſelf, at this age, without them? I muſt, as many ignorant people do, have deſtroyed my health and faculties by ſotting away the evenings; or, by waſting them frivolouſly in the tattle of women's company, muſt have expoſed myſelf to the ridicule and contempt of thoſe very women; or, laſtly, I muſt have hanged myſelf, as a man once did, for wearineſs of putting on and pulling off his ſhoes and ſtockings every day. My books, and only my books, are now left me; and I daily find what Cicero ſays of learning to be true: "*Hæc ſtudia* (ſays he) *adoleſcentiam alunt, ſenectutem oblectant, ſecundas res ornant, adverſis perfugium, ac ſolatium præbent, delectant domi, non impediunt foris, pernoctant nobiſcum, peregrinantur, ruſticantur.*"

I do not mean, by this, to exclude converſation out of the pleaſures of an advanced age; on the contrary, it is a very great and a very rational pleaſure, at all ages; but the converſation of the ignorant is no converſation, and gives even them no pleaſure: they tire of their own ſterility, and have not matter enough to furniſh them with words to keep up a converſation.

Let me, therefore, moſt earneſtly recommend to you, to hoard up, while you can, a great ſtock of knowledge; for though, during the diſſipation of your youth, you may not have occaſion to ſpend much of it; yet, you may depend upon it, that a time will come, when you will want it to maintain you. Public granaries are filled in plentiful years; not that it is known that the next, or the ſecond, or third year will prove a ſcarce one; but becauſe it is known, that, ſooner or later, ſuch a year will come, in which the grain will be wanted.

I will ſay no more to you upon this ſubject; you have Mr. Harte with you to enforce it; you have Reaſon to aſſent to the truth of it; ſo that, in ſhort, "you have Moſes and the Pro-" phets; if you will not believe them, neither will you believe,

"though one roſe from the dead."—Do not imagine that the knowledge, which I ſo much recommend to you, is confined to books, pleaſing, uſeful, and neceſſary as that knowledge is: but I comprehend in it the great knowledge of the world, ſtill more neceſſary than that of books. In truth, they aſſiſt one another reciprocally; and no man will have either perfectly, who has not both. The knowledge of the world is only to be acquired in the world, and not in a cloſet. Books alone will never teach it you; but they will ſuggeſt many things to your obſervation, which might otherwiſe eſcape you; and your own obſervations upon mankind, when compared with thoſe which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more ſagacity and diſcernment. I am, at this time, acquainted with many elderly people, who have all paſſed their whole lives in the great world, but with ſuch levity and inattention, that they know no more of it now, than they did at fifteen. Do not flatter yourſelf, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies: no, you muſt go much deeper than that. You muſt look into people, as well as at them. Almoſt all people are born with all the paſſions, to a certain degree; but almoſt every man has one prevailing one, to which the others are ſubordinate. Search every one for that ruling paſſion; pry into the receſſes of his heart, and obſerve the different workings of the ſame paſſion in different people. And, when you have found out the prevailing paſſion of any man, remember never to truſt him, where that paſſion is concerned. Work upon him by it, if you pleaſe; but be upon your guard yourſelf againſt it, whatever profeſſions he may make you.

I would deſire you to read this letter twice over, but that I

much

much doubt whether you will read once to the end of it. I will trouble you no longer now; but we will have more upon this ſubject hereafter. Adieu.

CHESTERFIELD.

I have this moment received your letter from Schaffhauſen: in the date of it you forgot the month.

LETTER LXXXI.

Bath, October the 9th, O. S. 1746.

DEAR BOY,

YOUR diſtreſſes in your journey from Heidleberg to Schaffhauſen, your lying upon ſtraw, your black bread, and your broken *Berline*, are proper ſeaſonings for the greater fatigues and diſtreſſes, which you muſt expect in the courſe of your travels; and, if one had a mind to moralize, one might call them the ſamples of the accidents, rubs, and difficulties, which every man meets with in his journey through life. In this journey, the underſtanding is the *voiture* that muſt carry you through; and in proportion as that is ſtronger or weaker, more or leſs in repair, your journey will be better or worſe; though, at beſt, you will now and then find ſome bad roads, and ſome bad inns. Take care, therefore, to keep that neceſſary *voiture* in perfect good repair; examine, improve, and ſtrengthen it every day: it is in the power, and ought to be the care of every man to do it; he that neglects it, deſerves to feel, and certainly will feel, the fatal effects of that negligence.

A propos of negligence; I muſt ſay ſomething to you upon that ſubject. You know I have often told you, that my affection

for

for you was not a weak, womaniſh one; and, far from blinding me, it makes me but more quick-ſighted, as to your faults: thoſe it is not only my right, but my duty, to tell you of; and it is your duty and your intereſt to correct them. In the ſtrict ſcrutiny which I have made into you, I have (thank God) hitherto not diſcovered any vice of the heart, or any peculiar weakneſs of the head: but I have diſcovered lazineſs, inattention, and indifference; faults which are only pardonable in old men, who, in the decline of life, when health and ſpirits fail, have a kind of claim to that ſort of tranquillity. But a young man ſhould be ambitious to ſhine, and excel; alert, active, and indefatigable in the means of doing it; and, like Ceſar, *Nil actum reputans, ſi quid ſupereſſet agendum.* You ſeem to want that *vivida vis animi*, which ſpurs and excites moſt young men to pleaſe, to ſhine, to excel. Without the deſire and the pains neceſſary to be conſiderable, depend upon it, you never can be ſo; as, without the deſire and attention neceſſary to pleaſe, you never can pleaſe. *Nullum numen abeſt, ſi ſit prudentia*, is unqueſtionably true, with regard to every thing except poetry; and I am very ſure that any man of common underſtanding may, by proper culture, care, attention, and labour, make himſelf whatever he pleaſes, except a good poet. Your deſtination is the great and buſy world; your immediate object is the affairs, the intereſts, and the hiſtory, the conſtitutions, the cuſtoms, and the manners of the ſeveral parts of Europe. In this, any man of common ſenſe may, by common application, be ſure to excel. Ancient and Modern Hiſtory are, by attention, eaſily attainable. Geography and Chronology the ſame; none of them requiring any uncommon ſhare of genius or invention. Speaking and writing, clearly, correctly, and with eaſe and grace, are certainly to be acquired, by reading the beſt authors with care, and by attention to the beſt living models. Theſe are the

qualifications

qualifications more particularly neceſſary for you, in your department, which you may be poſſeſſed of, if you pleaſe; and which, I tell you fairly, I ſhall be very angry at you, if you are not; becauſe, as you have the means in your hands, it will be your own fault only.

If care and application are neceſſary to the acquiring of thoſe qualifications, without which you can never be conſiderable, nor make a figure in the world; they are not leſs neceſſary with regard to the leſſer accompliſhments, which are requiſite to make you agreeable and pleaſing in ſociety. In truth, whatever is worth doing at all, is worth doing well; and nothing can be done well without attention: I therefore carry the neceſſity of attention down to the loweſt things, even to dancing and dreſs. Cuſtom has made dancing ſometimes neceſſary for a young man; therefore mind it while you learn it, that you may learn to do it well, and not be ridiculous, though in a ridiculous act. Dreſs is of the ſame nature; you muſt dreſs: therefore attend to it; not in order to rival or to excel a fop in it, but in order to avoid ſingularity, and conſequently ridicule. Take great care always to be dreſſed like the reaſonable people of your own age, in the place where you are; whoſe dreſs is never ſpoken of one way or another, as either too negligent or too much ſtudied.

What is commonly called an abſent man, is commonly either a very weak, or a very affected man; but be he which he will, he is, I am ſure, a very diſagreeable man in company. He fails in all the common offices of civility; he ſeems not to know thoſe people to-day, whom yeſterday he appeared to live in intimacy with. He takes no part in the general converſation; but, on the contrary, breaks into it from time to time, with ſome ſtart of his own, as if he waked from a dream. This (as I ſaid before) is a ſure indication, either of a mind ſo weak that it is not able to

bear above one object at a time; or ſo affected, that it would be ſuppoſed to be wholly engroſſed by, and directed to, ſome very great and important objects. Sir Iſaac Newton, Mr. Locke, and (it may be) five or ſix more, ſince the creation of the world, may have had a right to abſence, from that intenſe thought which the things they were inveſtigating required. But if a young man, and a man of the world, who has no ſuch avocations to plead, will claim and exerciſe that right of abſence in company, his pretended right ſhould, in my mind, be turned into an involuntary abſence, by his perpetual excluſion out of company. However frivolous a company may be, ſtill, while you are among them, do not ſhow them, by your inattention, that you think them ſo; but rather take their tone, and conform in ſome degree to their weakneſs, inſtead of manifeſting your contempt for them. There is nothing that people bear more impatiently, or forgive leſs, than contempt; and an injury is much ſooner forgotten than an inſult. If therefore you would rather pleaſe than offend, rather be well than ill ſpoken of, rather be loved than hated; remember to have that conſtant attention about you, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his reſentment, or at leaſt his ill-will. For inſtance; moſt people (I might ſay all people) have their weakneſſes; they have their averſions and their likings, to ſuch or ſuch things; ſo that, if you were to laugh at a man for his averſion to a cat, or cheeſe, (which are common antipathies) or, by inattention and negligence, to let them come in his way, where you could prevent it, he would, in the firſt caſe, think himſelf inſulted, and, in the ſecond, ſlighted; and would remember both. Whereas your care to procure for him what he likes, and to remove from him what he hates, ſhows him, that he is at leaſt an object of your attention; flatters his vanity, and makes him poſſibly more your

friend, than a more important ſervice would have done. With regard to women, attentions ſtill below theſe are neceſſary, and, by the cuſtom of the world, in ſome meaſure due, according to the laws of good-breeding.

My long and frequent letters, which I ſend you, in great doubt of their ſucceſs, put me in mind of certain papers, which you have, very lately, and I formerly, ſent up to kites, along the ſtring, which we called meſſengers; ſome of them the wind uſed to blow away, others were torn by the ſtring, and but few of them got up and ſtuck to the kite. But I will content myſelf now, as as I did then, if ſome of my preſent meſſengers do but ſtick to you. Adieu.

LETTER LXXXII.

DEAR BOY,

YOU are by this time (I ſuppoſe) quite ſettled and at home at Lauſanne; therefore pray let me know how you paſs your time there, and what your ſtudies, your amuſements, and your acquaintances are. I take it for granted, that you inform yourſelf daily of the nature of the government and conſtitution of the Thirteen Cantons; and, as I am ignorant of them myſelf, I muſt apply to you for information. I know the names, but I do not know the nature of ſome of the moſt conſiderable offices there; ſuch as the *Avoyers*, the *Seizeniers*, the *Banderets*, and the *Gros Sautier*. I deſire, therefore, that you will let me know what is the particular buſineſs, department, or province of theſe ſeveral Magiſtrates. But, as I imagine that there may be ſome, though, I believe, no eſſential difference, in the governments of

the ſeveral Cantons, I would not give you the trouble of informing yourſelf of each of them; but confine my inquiries, as you may your informations, to the Canton you reſide in; that of Berne, which I take to be the principal one. I am not ſure whether the Païs de Vaud, where you are, being a conquered country, and taken from the Dukes of Savoy, in the year 1536, has the ſame ſhare in the government of the Canton, as the German part of it has. Pray inform yourſelf and me about it.

I have, this moment, received yours from Berne, of the 2d October, N. S. and alſo one from Mr. Harte, of the ſame date, under Mr. Burnaby's cover. I find by the latter, and indeed I thought ſo before, that ſome of your letters, and ſome of Mr. Harte's, have not reached me. Wherefore, for the future, I deſire, that both he and you will direct your letters for me, to be left *chez Monſieur Wolters, Agent de S. M. Brittannique, à Rotterdam*, who will take care to ſend them to me ſafe. The reaſon why you have not received letters, either from me or from Grevenkop, was, that we directed them to Lauſanne, where we thought you long ago: and we thought it to no purpoſe to direct to you upon your *route*, where it was little likely that our letters would meet with you. But you have, ſince your arrival at Lauſanne, I believe, found letters enough from me; and it may be more than you have read, at leaſt with attention.

I am glad that you like Switzerland ſo well; and impatient to hear how other matters go, after your ſettlement at Lauſanne. God bleſs you!

LETTER LXXXIII.

London, December the 2d, O. S. 1746.

DEAR BOY,

I Have not, in my preſent ſituation *, time to write to you, either ſo much or ſo often as I uſed, while I was in a place of much more leiſure and profit: but my affection for you muſt not be judged of by the number of my letters; and, though the one leſſens, the other, I aſſure you, does not.

I have juſt now received your letter of the 25th paſt, N. S. and, by the former poſt, one from Mr. Harte; both which I am very well pleaſed with: with Mr. Harte's, for the good account which he gives me of you; with yours, for the good account you give me of what I deſired to be informed of. Pray continue to give me further information of the form of government of the country you are now in; which, I hope, you will know moſt minutely before you leave it. The inequality of the town of Lauſanne, ſeems to be very convenient in this cold weather; becauſe going up hill and down will keep you warm.—You ſay there is a good deal of good company; pray, are you got into it? Have you made acquaintances, and with whom? Let me know ſome of their names. Do you learn German yet, to read, write, and ſpeak it?

Yeſterday, I ſaw a letter from Monſieur Bochat, to a friend of mine; which gave me the greateſt pleaſure that I have felt this great while; beeauſe it gives ſo very good an account of you.

* His Lordſhip was, in the year 1746, appointed one of his Majeſty's Secretaries of State.

Among other things, which Monſieur Bochat ſays to your advantage, he mentions the tender uneaſineſs and concern that you ſhowed during my illneſs; for which (though I will ſay that you owe it me) I am obliged to you: ſentiments of gratitude not being univerſal, nor even common. As your affection for me can only proceed from your experience and conviction of my fondneſs for you; (for to talk of natural affection is talking nonſenſe) the only return I deſire is, what it is chiefly your intereſt to make me; I mean, your invariable practice of Virtue, and your indefatigable purſuit of Knowledge. Adieu! and be perſuaded that I ſhall love you extremely, while you deſerve it; but not one moment longer.

LETTER LXXXIV.

London, December the 9th, O. S. 1746.

DEAR BOY,

THOUGH I have very little time, and though I write by this poſt to Mr. Harte, yet I cannot ſend a packet to Lauſanne without a word or two to yourſelf. I thank you for your letter of congratulation which you wrote me, notwithſtanding the pain it gave you. The accident that cauſed the pain, was, I preſume, owing to that degree of giddineſs which I have ſometimes taken the liberty to ſpeak to you of. The poſt I am now in, though the object of moſt people's views and deſires, was in ſome degree inflicted upon me; and a certain concurrence of circumſtances obliged me to engage in it. But I feel that it requires more ſtrength of body and mind than I have, to go through with it: were you three or four years older, you ſhould ſhare in my

my trouble, and I would have taken you into my office; but I hope you will employ thoſe three or four years ſo well, as to make yourſelf capable of being of uſe to me, if I ſhould continue in it ſo long. The reading, writing, and ſpeaking, the modern languages correctly; the knowledge of the laws of nations, and the particular conſtitution of the Empire, of Hiſtory, Geography, and Chronology; are abſolutely neceſſary to this buſineſs, for which I have always intended you. With theſe qualifications, you may very poſſibly be my ſucceſſor, though not my immediate one.

I hope you employ your whole time, which few people do; and that you put every moment to profit of ſome kind or other. I call company, walking, riding, *&c.* employing one's time, and, upon proper occaſions, very uſefully; but what I cannot forgive, in any body, is ſauntering, and doing nothing at all, with a thing ſo precious as time, and ſo irrecoverable when loſt.

Are you acquainted with any Ladies at Lauſanne; and do you behave yourſelf with politeneſs enough to make them deſire your company?

I muſt finiſh: God bleſs you!

LETTER LXXXV.

A Londres, ce 24 Fev. N. S. 1747.

MONSIEUR,

POUR entretenir réciproquement nôtre françois, que nous courons riſque d'oublier tous deux faute d'habitude, vous permettrez, bien, que j'aie l'honneur de vous aſſurer de mes reſpects, dans cette langue, et vous aurez auſſi la bonté de me répondre dans la même. Ce n'eſt pas que je craigne que vous oubliez de parler françois

françois, puiſque apparemment lesdeux tiers de vôtre caquet quotidien ſont dans cette langue; mais c'eſt que ſi vous vous déſaccoutumiez d'écrire en françois, vous pourriez, un jour, manquer à cette pureté grammaticale et à cette orthographe exacte, par où vous brillez tant, dans les autres langues: et au bout du compte, il vaut mieux écrire bien que mal, même en françois. Au reſte, comme c'eſt une langue faite pour l'enjouement et le badinage; je m'y conformerai et je réſerverai mon ſerieux pour l'anglois. Je ne vous parlerai donc pas à préſent, de vôtre Grec, vôtre Latin, vôtre Droit, ſoit de la Nature, ou des Gens, ſoit public, ou particulier; mais parlons plutôt de vos amuſemens et de vos plaiſirs: puis qu'auſſi bien il en faut avoir. Oſerois-je vous demander quels ſont les vôtres? Eſt ce un petit jeu de ſociété, en bonne compagnie? Eſt-il queſtion de petits ſoupers agréables, ou la gaïeté et la bienſéance ſe trouvent réunies? Ou, en contez vous à quelque Belle, vos attentions, pour laquelle; contribueroient à vous décrotter? Faites moi votre confident, ſur cette matiere, vous ne me trouverez pas un cenſeur ſévere; au contraire, je ſollicite l'emploi de miniſtre de vos plaiſirs: Je vous en indiquerai, et même j'y contribuerai.

Nombre de jeunes gens ſe livrent à des plaiſirs qu'ils ne goutent point, parceque, par abus, ils ont le nom de plaiſirs. Ils s'y trompent même, ſouvent, au point de prendre la débauche pour le plaiſir. Avoüez que l'ivrognerie, qui ruine également la ſanté et l'eſprit, eſt un beau plaiſir. Le gros jeu, qui vous cauſe mille mauvaiſes affaires, qui ne vous laiſſe pas le ſol et qui vous donne tout l'air et les maniéres d'un poſſédé, eſt un plaiſir bien exquis: n'eſt ce pas? La débauche des femmes, à la verité, n'a guères d'autre ſuite, que de faire tomber le nez, ruiner la ſanté et vous attirer, de tems en tems, quelques coups d'epée. Bagatelles que cela! Voilà, cependant, le catalogue des plaiſirs de la plu-

part des jeunes gens, qui ne raiſonnent pas, par eux mêmes, et qui adoptent, ſans diſcernement, ce qu'il plait aux autres d'appeller du beau nom de Plaiſir. Je ſuis très perſuadé que vous ne tomberez pas dans ces égaremens et que, dans le choix de vos plaiſirs, vous conſulterez votre raiſon et votre goût.

La ſocieté des honnêtes gens, la table dans les bornes requiſes, un petit jeû qui amuſe ſans intérêt, et la converſation enjouée et galante des femmes de condition et d'eſprit, ſont les véritables plaiſirs d'un honnête homme ; qui ne cauſent ni maladie ni honte, ni repentir. Au lieu que tout ce qui va au delà, devient crapule, débauche, fureur, qui loin de donner du relief décrédite, et déſhonore. Adieu.

TRANSLATION.

London, February the 24th, O.S. 1747.

SIR,

IN order that we may, reciprocally, keep up our French, which, for want of practice, we might forget, you will permit me to have the honour of aſſuring you of my reſpects, in that language; and be ſo good to anſwer me in the ſame. Not that I am apprehenſive of your forgetting to ſpeak French; ſince it is probable, that two-thirds of your daily prattle is in that language; but becauſe, if you leave-off writing French, you may, perhaps, neglect that grammatical purity, and accurate orthography, which, in other languages, you excel in; and really, even in French, it is better to write well than ill. However, as this is a language very proper for ſprightly, gay ſubjects, I ſhall conform to that, and reſerve thoſe which are ſerious for Engliſh. I ſhall not, therefore, mention to you, at preſent, your Greek or Latin, your ſtudy of the Law of Nature, or the Law of Nations, the

Rights

Rights of People, or of Individuals; but rather diſcuſs the ſubject of your Amuſements and Pleaſures; for, to ſay the truth, one muſt have ſome. May I be permitted to inquire of what nature yours are? Do they conſiſt in little commercial play at cards, in good company? are they little agreeable ſuppers, at which chearfulneſs and decency are united? or, do you pay court to ſome fair one, who requires ſuch attentions as may be of uſe in contributing to poliſh you? Make me your confidant upon this ſubject; you ſhall not find a ſevere cenſor: on the contrary, I wiſh to obtain the employment of miniſter to your pleaſures: I will point them out, and even contribute to them.

Many young people adopt pleaſures, for which they have not the leaſt taſte, only becauſe they are called by that name. They often miſtake ſo totally, as to imagine, that debauchery is pleaſure. You muſt allow, that drunkenneſs, which is equally deſtructive to body and mind, is a fine pleaſure. Gaming, that draws you into a thouſand ſcrapes, leaves you pennyleſs, and gives you the air and manners of an outrageous madman, is another moſt exquiſite pleaſure; is it not? As to running after women, the conſequences of that vice are only the loſs of one's noſe, the total deſtruction of health, and, not unfrequently, the being run through the body.

Theſe, you ſee, are all trifles: yet this is the catalogue of pleaſures of moſt of thoſe young people, who, never reflecting themſelves, adopt, indiſcriminately, what others chuſe to call by the ſeducing name of Pleaſure. I am thoroughly perſuaded you will not fall into ſuch errors; and that, in the choice of your amuſements, you will be directed by reaſon and a diſcerning taſte. The true pleaſures of a gentleman are, thoſe of the table, but within the bounds of moderation; good company, that is to ſay, people of merit; moderate play, which amuſes, without any inte-

reſted views; and ſprightly, gallant converſations, with women of faſhion and ſenſe.

Theſe are the real pleaſures of a gentleman; which occaſion neither ſickneſs, ſhame, nor repentance. Whatever exceeds them, becomes low vice, brutal paſſion, debauchery, and inſanity of mind; all of which, far from giving ſatisfaction, bring on diſhonour and diſgrace. Adieu.

LETTER LXXXVI.

London, March the 6th, O. S. 1747.

DEAR BOY,

WHATEVER you do, will always affect me, very ſenſibly, one way or another; and I am now moſt agreeably affected, by two letters, which I have lately ſeen from Lauſanne, upon your ſubject; the one was from Madame St. Germain, the other from Monſieur Pampigny: they both give ſo good an account of you, that I thought myſelf obliged, in juſtice both to them and to you, to let you know it. Thoſe who deſerve a good character, ought to have the ſatisfaction of knowing that they have it, both as a reward and as an encouragement. They write, that you are not only *décrotté*, but tolerably well-bred; and that the Engliſh cruſt of awkward baſhfulneſs, ſhyneſs, and roughneſs, (of which, by the bye, you had your ſhare) is pretty well rubbed off. I am moſt heartily glad of it; for, as I have often told you, thoſe leſſer talents, of an engaging, inſinuating manner, an eaſy good-breeding, a genteel behaviour and addreſs, are of infinitely more advantage, than they are generally thought to be, eſpecially here in England. Virtue and learning, like gold,

have their intrinſic value; but if they are not poliſhed, they certainly loſe a great deal of their luſtre: and even poliſhed braſs will paſs upon more people than rough gold. What a number of ſins does the chearful, eaſy good-breeding of the French frequently cover? Many of them want common ſenſe, many more common learning; but, in general, they make up ſo much, by their manner, for thoſe defects, that, frequently, they paſs undiſcovered. I have often ſaid, and do think, that a Frenchman, who, with a fund of virtue, learning, and good ſenſe, has the manners and good-breeding of his country, is the perfection of human nature. This perfection you may, if you pleaſe, and I hope you will, arrive at. You know what virtue is: you may have it if you will; it is in every man's power; and miſerable is the man who has it not. Good ſenſe, God has given you. Learning, you already poſſeſs enough of, to have, in a reaſonable time, all that a man need have. With this, you are thrown out early into the world, where it will be your own fault if you do not acquire all the other accompliſhments neceſſary to complete and adorn your character. You will do well to make your compliments to Madame St. Germain and Monſieur Pampigny; and tell them, how ſenſible you are of their partiality to you, in the advantageous teſtimonies which, you are informed, they have given of you here.

Adieu! Continue to deſerve ſuch teſtimonies; and then you will not only deſerve, but enjoy, my trueſt affection.

LETTER

LETTER LXXXVII.

London, March the 27th, O. S. 1747.

DEAR BOY,

PLEASURE is the rock which moſt young people ſplit upon; they launch out with crowded ſails in queſt of it, but without a compaſs to direct their courſe, or reaſon ſufficient to ſteer the veſſel; for want of which, pain and ſhame, inſtead of Pleaſure, are the returns of their voyage. Do not think that I mean to ſnarl at Pleaſure, like a Stoic, or to preach againſt it, like a Parſon; no, I mean to point it out, and recommend it to you, like an Epicurean: I wiſh you a great deal; and my only view is to hinder you from miſtaking it.

The character which moſt young men firſt aim at is, that of a Man of Pleaſure; but they generally take it upon truſt; and, inſtead of conſulting their own taſte and inclinations, they blindly adopt whatever thoſe, with whom they chiefly converſe, are pleaſed to call by the name of Pleaſure; and a *Man of Pleaſure*, in the vulgar acceptation of that phraſe, means only, a beaſtly drunkard, an abandoned whore-maſter, and a profligate ſwearer and curſer. As it may be of uſe to you, I am not unwilling, though at the ſame time aſhamed, to own, that the vices of my youth proceeded much more from my ſilly reſolution of being, what I heard called a Man of Pleaſure, than from my own inclinations. I always naturally hated drinking; and yet I have often drunk, with diſguſt at the time, attended by great ſickneſs the next day, only becauſe I then conſidered drinking as a neceſſary qualification for a fine gentleman, and a Man of Pleaſure.

The ſame as to gaming. I did not want money, and conſe-

quently had no occaſion to play for it; but I thought Play another neceſſary ingredient in the compoſition of a Man of Pleaſure, and accordingly I plunged into it without deſire, at firſt; ſacrificed a thouſand real pleaſures to it; and made myſelf ſolidly uneaſy by it, for thirty the beſt years of my life.

I was even abſurd enough, for a little while, to ſwear, by way of adorning and completing the ſhining character which I affected; but this folly I ſoon laid aſide, upon finding both the guilt and the indecency of it.

Thus ſeduced by faſhion, and blindly adopting nominal pleaſures, I loſt real ones; and my fortune impaired, and my conſtitution ſhattered, are, I muſt confeſs, the juſt puniſhment of my errors.

Take warning then by them; chuſe your pleaſures for yourſelf, and do not let them be impoſed upon you. Follow nature, and not faſhion: weigh the preſent enjoyment of your pleaſures, againſt the neceſſary conſequences of them, and then let your own common ſenſe determine your choice.

Were I to begin the world again, with the experience which I now have of it, I would lead a life of real, not of imaginary pleaſure. I would enjoy the pleaſures of the table, and of wine; but ſtop ſhort of the pains inſeparably annexed to an exceſs in either. I would not, at twenty years, be a preaching miſſionary of abſtemiouſneſs and ſobriety; and I ſhould let other people do as they would, without formally and ſententiouſly rebuking them for it; but I would be moſt firmly reſolved, not to deſtroy my own faculties and conſtitution, in complaiſance to thoſe who have no regard to their own. I would play to give me pleaſure, but not to give me pain; that is, I would play for trifles, in mixed companies, to amuſe myſelf, and conform to cuſtom; but I would take care not to venture for ſums, which, if I won, I ſhould not be the

better for; but, if I loſt, ſhould be under a difficulty to pay; and, when paid, would oblige me to retrench in ſeveral other articles. Not to mention the quarrels which deep play commonly occaſions.

I would paſs ſome of my time in reading, and the reſt in the company of people of ſenſe and learning, and chiefly thoſe above me: and I would frequent the mixed companies of men and women of faſhion, which though often frivolous, yet they unbend and refreſh the mind, not uſeleſsly, becauſe they certainly poliſh and ſoften the manners.

Theſe would be my pleaſures and amuſements, if I were to live the laſt thirty years over again; they are rational ones; and moreover I will tell you, they are really the faſhionable ones: for the others are not, in truth, the pleaſures of what I call people of faſhion, but of thoſe who only call themſelves ſo. Does good company care to have a man reeling drunk among them? Or to ſee another tearing his hair, and blaſpheming, for having loſt, at play, more than he is able to pay? Or a whore-maſter with half a noſe, and crippled by coarſe and infamous debauchery? No; thoſe who practiſe, and much more thoſe who brag of them, make no part of good company; and are moſt unwillingly, if ever, admitted into it.

A real man of faſhion and pleaſure obſerves decency; at leaſt, neither borrows nor affects vices; and, if he unfortunately has any, he gratifies them with choice, delicacy, and ſecrecy.

I have not mentioned the pleaſures of the mind, (which are the ſolid and permanent ones) becauſe they do not come under the head of what people commonly call pleaſures; which they ſeem to confine to the ſenſes. The pleaſure of virtue, of charity, and of learning, is true and laſting pleaſure; which I hope you will be well and long acquainted with. Adieu.

LETTER

LETTER LXXXVIII.

London, April the 3d, O. S. 1747.

DEAR BOY,

IF I am rightly informed, I am now writing to a fine Gentleman, in a ſcarlet coat laced with gold, a brocade waiſtcoat, and all other ſuitable ornaments. The natural partiality of every author for his own works, makes me very glad to hear, that Mr. Harte has thought this laſt edition of mine worth ſo fine a binding; and, as he has bound it in red, and gilt it upon the back, I hope he will take care that it ſhall be *lettered* too. A ſhowiſh binding attracts the eyes, and engages the attention of every body; but with this difference, that women, and men who are like women, mind the binding more than the book; whereas men of ſenſe and learning immediately examine the inſide; and, if they find that it does not anſwer the finery on the outſide, they throw it by with the greater indignation and contempt. I hope, that, when this edition of my works ſhall be opened and read, the beſt judges will find connection, conſiſtency, ſolidity, and ſpirit, in it. Mr. Harte may *recenſere* and *emendare*, as much as he pleaſes; but it will be to little purpoſe, if you do not co-operate with him. The work will be imperfect.

I thank you for your laſt information, of our ſucceſs in the Mediterranean; and you ſay, very rightly, that a Secretary of State ought to be well informed. I hope, therefore, you will take care that I ſhall. You are near the buſy ſcene in Italy; and I doubt not but that, by frequently looking at the map, you have all that theatre of the war very perfect in your mind.

I like your account of the ſalt-works; which ſhows that you gave ſome attention while you were ſeeing them. But, notwithſtanding

ſtanding that, by your account, the Swiſs ſalt is (I dare ſay) very good, yet I am apt to ſuſpect that it falls a little ſhort of the true Attic ſalt, in which there was a peculiar quickneſs and delicacy. That ſame Attic ſalt ſeaſoned almoſt all Greece, except Bœotia; and a great deal of it was exported afterwards to Rome, where it was counterfeited by a compoſition called Urbanity, which in ſome time was brought to very near the perfection of the original Attic ſalt. The more you are powdered with theſe two kinds of ſalt, the better you will keep, and the more you will be reliſhed.

Adieu! My compliments to Mr. Harte and Mr. Eliot.

LETTER LXXXIX.

London, April the 14th, O. S. 1747.

DEAR BOY,

IF you feel half the pleaſure from the conſciouſneſs of doing well, that I do from the informations I have lately received in your favour from Mr. Harte, I ſhall have little occaſion to exhort or admoniſh you, any more, to do what your own ſatisfaction and ſelf-love will ſufficiently prompt you to. Mr. Harte tells me that you attend, that you apply to your ſtudies; and that, beginning to underſtand, you begin to taſte them. This pleaſure will increaſe, and keep pace with your attention; ſo that the balance will be greatly to your advantage. You may remember, that I have always earneſtly recommended to you, to do what you are about, be that what it will; and to do nothing elſe at the ſame time. Do not imagine, that I mean, by this, that you ſhould attend to, and plod at your book all day long; far from it:

I mean that you ſhould have your pleaſures too; and that you ſhould attend to them, for the time, as much as to your ſtudies; and, if you do not attend equally to both, you will neither have improvement or ſatisfaction from either. A man is fit for neither buſineſs nor pleaſure, who either cannot, or does not, command and direct his attention to the preſent object, and, in ſome degree, baniſh, for that time, all other objects from his thoughts. If at a ball, a ſupper, or a party of pleaſure, a man were to be ſolving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a very poor figure in that company; or if, in ſtudying a problem in his cloſet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician. There is time enough for every thing, in the courſe of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time. The Penſionary de Witt, who was torn to pieces in the year 1672, did the whole buſineſs of the Republic, and yet had time left to go to aſſemblies in the evening, and ſup in company. Being aſked, how he could poſſibly find time to go through ſo much buſineſs, and yet amuſe himſelf in the evenings as he did? he anſwered, There was nothing ſo eaſy; for that it was only doing one thing at a time, and never putting off any thing till to-morrow, that could be done to-day. This ſteady and undiſſipated attention to one object, is a ſure mark of a ſuperior genius; as hurry, buſtle, and agitation, are the never-failing ſymptoms, of a weak and frivolous mind. When you read Horace, attend to the juſtneſs of his thoughts, the happineſs of his diction, and the beauty of his poetry; and do not think of Puffendorf *de Homine et Cive:* and, when you are reading Puffendorf, do not think of Madame de St. Germain; nor of Puffendorf, when you are talking to Madame de St. Germain.

Mr.

Mr. Harte informs me, that he has reimburſed you of part of your loſſes in Germany; and I conſent to his reimburſing you of the whole, now that I know you deſerve it. I ſhall grudge you nothing, nor ſhall you want any thing, that you deſire, provided you deſerve it: ſo that, you ſee, it is in your own power to have whatever you pleaſe.

There is a little book which you read here with Monſieur Codere, entitled, *Maniere de bien penſer dans les ouvrages d'eſprit*, written by Pere Bouhours. I wiſh you would read this book again, at your leiſure hours; for it will not only divert you, but likewiſe form your taſte, and give you a juſt manner of thinking. Adieu!

LETTER XC.

London, June the 30th, O. S. 1747.

DEAR BOY,

I Was extremely pleaſed with the account, which you gave me in your laſt, of the civilities that you received in your Swiſs progreſs; and I have written, by this poſt, to Mr. Burnaby, and to the *Avoyer*, to thank them for their parts. If the attention you met with pleaſed you, as I dare ſay it did, you will, I hope, draw this general concluſion from it, That attention and civility pleaſe all thoſe to whom they are paid; and that you will pleaſe others, in proportion as you are attentive and civil to them.

Biſhop Burnet has wrote his travels through Switzerland; and Mr. Stanyan, from a long reſidence there, has written the beſt account, yet extant, of the thirteen Cantons; but thoſe books will be read no more, I preſume, after you ſhall have publiſhed your

account of that country. I hope you will favour me with one of the firſt copies. To be ſerious; though I do not deſire that you ſhould immediately turn author, and oblige the world with your travels; yet, wherever you go, I would have you as curious and inquiſitive as if you did intend to write them. I do not mean, that you ſhould give yourſelf ſo much trouble, to know the number of houſes, inhabitants, ſign-poſts, and tomb-ſtones of every town that you go through; but that you ſhould inform yourſelf, as well as your ſtay will permit you, whether the town is free, or who it belongs to, or in what manner; whether it has any peculiar privileges or cuſtoms; what trade or manufactures; and ſuch other particulars as people of ſenſe deſire to know. And there would be no manner of harm, if you were to take memorandums of ſuch things, in a paper book, to help your memory. The only way of knowing all theſe things is, to keep the beſt company, who can beſt inform you of them.

I am juſt now called away; ſo good-night!

LETTER XCI.

London, July the 20th O. S. 1747.

DEAR BOY,

IN your Mamma's letter, which goes here encloſed, you will find one from my ſiſter, to thank you for the Arquebuſade water which you ſent her; and which ſhe takes very kindly. She would not ſhow me her letter to you; but told me, that it contained good wiſhes and good advice; and, as I know ſhe will ſhow your letter, in anſwer to her's, I ſend you here encloſed the draught of the letter which I would have you write to her. I hope

hope you will not be offended at my offering you my aſſiſtance upon this occaſion: becauſe, I preſume, that as yet you are not much uſed to write to Ladies. *A propos* of letter-writing; the beſt models that you can form yourſelf upon, are, Cicero, Cardinal d'Oſſat, Madame Sevigné, and Comte Buſſy Rabutin. Cicero's Epiſtles to Atticus, and to his familiar friends, are the beſt examples that you can imitate, in the friendly and the familiar ſtyle. The ſimplicity and clearneſs of Cardinal d'Oſſat's letters, ſhow how letters of buſineſs ought to be written: no affected turns, no attempt at wit, obſcure or perplex his matter; which is always plainly and clearly ſtated, as buſineſs always ſhould be. For gay and amuſing letters, for *enjouëment* and *badinage*, there are none that equal Comte Buſſy's and Madame Sevigné's. They are ſo natural, that they ſeem to be the extempore converſations of two people of wit; rather than letters, which are commonly ſtudied, though they ought not to be ſo. I would adviſe you to let that book be one in your itinerant library; it will both amuſe and inform you.

I have not time to add any more now; ſo good night.

LETTER XCII.

London, July the 30th, O. S. 1747.

DEAR BOY,

IT is now four poſts ſince I have received any letter, either from you or from Mr. Harte. I impute this to the rapidity of your travels through Switzerland; which I ſuppoſe are by this time finiſhed.

You will have found by my late letters, both to you and to Mr.

Harte; that you are to be at Leipſig by next Michaelmas; where you will be lodged in the houſe of Profeſſor Maſcow, and boarded in the neighbourhood of it, with ſome young men of faſhion. The Profeſſor will read you lectures upon *Grotius de Jure Belli et Pacis*, the *Inſtitutes of Juſtinian*, and the *Jus Publicum Imperii*; which I expect that you ſhall not only hear, but attend to, and retain. I alſo expect, that you make yourſelf perfectly maſter of the German language; which you may very ſoon do there, if you pleaſe. I give you fair warning, that at Leipſig I ſhall have an hundred inviſible ſpies about you; and ſhall be exactly informed of every thing that you do, and of almoſt every thing that you ſay. I hope, that, in conſequence of thoſe minute informations, I may be able to ſay of you, what Velleius Paterculus ſays of Scipio; that in his whole life, *nihil non laudandum aut dixit, aut fecit aut ſenſit.* There is a great deal of good company in Leipſig; which I would have you frequent in the evenings; when the ſtudies of the day are over. There is likewiſe a kind of Court kept there, by a Dutcheſs Dowager of Courland; at which you ſhould get introduced. The King of Poland and his Court go likewiſe to the fair at Leipſig, twice a year; and I ſhall write to Sir Charles Williams, the King's Miniſter there, to have you preſented, and introduced into good company. But I muſt remind you, at the ſame time, that it will be to very little purpoſe for you to frequent good company, if you do not conform to, and learn their manners; if you are not attentive to pleaſe, and well-bred with the eaſineſs of a man of faſhion. As you muſt attend to your manners, ſo you muſt not neglect your perſon; but take care to be very clean, well dreſſed, and genteel; to have no diſagreeable attidudes, nor awkward tricks; which many people uſe themſelves to, and then cannot leave them off. Do you take care to keep your teeth very clean, by waſhing them conſtantly

every morning, and after every meal? This is very neceſſary, both to preſerve your teeth a great while, and to ſave you a great deal of pain. Mine have plagued me long, and are now falling out, merely from want of care when I was of your age. Do you dreſs well, and not too well? Do you conſider your air and manner of preſenting yourſelf, enough, and not too much? neither negligent nor ſtiff. All theſe things deſerve a degree of care, a ſecond-rate attention; they give an additional luſtre to real merit. My Lord Bacon ſays, that a pleaſing figure is a perpetual letter of recommendation. It is certainly an agreeable forerunner of merit, and ſmooths the way for it.

Remember that I ſhall ſee you at Hanover next ſummer, and ſhall expect perfection; which if I do not meet with, or at leaſt ſomething very near it, you and me ſhall not be very well together. I ſhall diſſect and analyſe you with a microſcope, ſo that I ſhall diſcover the leaſt ſpeck or blemiſh. This is fair warning; therefore take your meaſures accordingly. Yours.

LETTER XCIII.

London, Auguſt the 7th, O. S. 1747.

DEAR BOY,

I Reckon that this letter has but a bare chance of finding you at Lauſanne; but I was reſolved to riſk it, as it is the laſt that I ſhall write to you till you are ſettled at Leipſig. I ſent you by the laſt poſt, under cover to Mr. Harte, a letter of recommendation to one of the firſt people at Munich; which you will take care to preſent to him in the politeſt manner: he will certainly have you preſented to the Electoral family; and I hope you will go through that ceremony with great reſpect, good-breed-

ing,

ing, and eaſe. As this is the firſt Court that ever you will have been at, take care to inform yourſelf, if there be any particular cuſtoms or forms to be obſerved, that you may not commit any miſtake. At Vienna, men always make courteſies, inſtead of bows, to the Emperor; in France, nobody bows at all to the King, nor kiſſes his hand; but, in Spain and England, bows are made, and hands are kiſſed. Thus every Court has ſome peculiarity or other, which thoſe who go to them ought previouſly to inform themſelves of, to avoid blunders and awkwardneſſes.

I have not time to ſay any more now, than to wiſh you a good journey to Leipſig; and great attention, both there and in going there. Adieu.

LETTER XCIV.

London, September 21ſt, O. S. 1747.

DEAR BOY,

I Received, by the laſt poſt, your letter of the 8th, N. S. I am very ſorry to find by it, that you are not well; but, as I take it for granted, that your indiſpoſition proceeds from having eaten a prodigious quantity of fruit, I ſuppoſe you are quit of it, for a Looſeneſs, which is the price that moſt people pay for the autumn fruit.

I do not wonder that you were ſurpriſed at the credulity and ſuperſtition of the Papiſts at Einſiedlen, and at their abſurd ſtories of their chapel. But remember, at the ſame time, that errors and miſtakes, however groſs, in matters of opinion, if they are ſincere, are to be pitied; but not puniſhed, nor laughed at. The blindneſs of the underſtanding is as much to be pitied, as the

blindneſs of the eyes; and there is neither jeſt nor guilt in a man's loſing his way in either caſe. Charity bids us ſet him right, if we can, by arguments and perſuaſions; but Charity, at the ſame time, forbids, either to puniſh or ridicule his misfortune. Every man's reaſon is, and muſt be, his guide; and I may as well expect, that every man ſhould be of my ſize and complexion, as that he ſhould reaſon juſt as I do. Every man ſeeks for truth; but God only knows who has found it. It is, therefore, as unjuſt to perſecute, as it is abſurd to ridicule, people for thoſe ſeveral opinions, which they cannot help entertaining upon the conviction of their reaſon. It is the man who tells, or who acts a lie, that is guilty, and not he who honeſtly and ſincerely believes the lie. I really know nothing more criminal, more mean, and more ridiculous, than lying. It is the production either of malice, cowardice, or vanity; and generally miſſes of its aim in every one of theſe views; for lies are always detected, ſooner or later. If I tell a malicious lie, in order to affect any man's fortune or character, I may indeed injure him for ſome time; but I ſhall be ſure to be the greateſt ſufferer myſelf at laſt; for, as ſoon as ever I am detected (and detected I moſt certainly ſhall be) I am blaſted for the infamous attempt; and whatever is ſaid afterwards, to the diſadvantage of that perſon, however true, paſſes for calumny. If I lie, or equivocate, for it is the ſame thing, in order to excuſe myſelf of ſomething that I have ſaid or done, and to avoid the danger or the ſhame that I apprehend from it, I diſcover, at once, my fear, as well as my falſehood; and only increaſe, inſtead of avoiding, the danger and the ſhame; I ſhow myſelf to be the loweſt and the meaneſt of mankind, and am ſure to be always treated as ſuch. Fear, inſtead of avoiding, invites danger; for concealed cowards will inſult known ones. If one has had the misfortune to be in the wrong, there is ſomething noble in frankly owning it; it is the only way of attoning

toning for it, and the only way of being forgiven. Equivocating, evading, ſhuffling, in order to remove a preſent danger or inconveniency, is ſomething ſo mean, and betrays ſo much fear, that whoever practiſes them, always deſerves to be, and often will be kicked. There is another ſort of lies, inoffenſive enough in themſelves, but wonderfully ridiculous; I mean thoſe lies which a miſtaken vanity ſuggeſts, that defeat the very end for which they are calculated, and terminate in the humiliation and confuſion of their author, who is ſure to be detected. Theſe are chiefly narrative and hiſtorical lies, all intended to do infinite honour to their author. He is always the hero of his own romances; he has been in dangers from which nobody but himſelf ever eſcaped; he has ſeen with his own eyes, whatever other people have heard or read of: he has had more *bonnes fortunes*, than ever he knew women; and has rid more miles poſt, in one day, than ever courier went in two. He is ſoon diſcovered, and as ſoon becomes the object of univerſal contempt and ridicule. Remember then, as long as you live, that nothing but ſtrict truth can carry you through the world, with either your conſcience or your honour unwounded. It is not only your duty, but your intereſt: as a proof of which, you may always obſerve, that the greateſt fools are the greateſt liars. For my own part, I judge of every man's truth by his degree of underſtanding.

This letter will, I ſuppoſe, find you at Leipſig; where I expect and require from you attention and accuracy, in both which you have hitherto been very deficient. Remember that I ſhall ſee you in the ſummer; ſhall examine you moſt narrowly; and will never forget nor forgive thoſe faults, which it has been in your own power to prevent or cure: and be aſſured, that I have many eyes upon you at Leipſig, beſides Mr. Harte's. Adieu!

LETTER

LETTER XCV.

London, October the 2d, O. S. 1747.

DEAR BOY,

BY your letter of the 18th paſt, N. S. I find that you are a tolerable good landſcape painter, and can preſent the ſeveral views of Switzerland to the curious. I am very glad of it, as it is a proof of ſome attention; but I hope you will be as good a portrait painter, which is a much more noble ſcience. By portraits, you will eaſily judge, that I do not mean the outlines and the colouring of the human figure; but the inſide of the heart and mind of man. This ſcience requires more attention, obſervation, and penetration, than the other; as indeed it is infinitely more uſeful. Search therefore, with the greateſt care, into the characters of all thoſe whom you converſe with; endeavour to diſcover their predominant paſſions, their prevailing weakneſſes, their vanities, their follies, and their humours; with all the right and wrong, wiſe and ſilly ſprings of human actions, which make ſuch inconſiſtent and whimſical beings of us rational creatures. A moderate ſhare of penetration, with great attention, will infallibly make theſe neceſſary diſcoveries. This is the true knowledge of the world; and the world is a country which nobody ever yet knew by deſcription; one muſt travel through it one's ſelf to be acquainted with it. The Scholar, who in the duſt of his cloſet talks or writes of the world, knows no more of it, than that Orator did of war, who judiciouſly endeavoured to inſtruct Hannibal in it. Courts and Camps are the only places to learn the world in. There alone all kinds of characters reſort, and human nature is ſeen in all the various ſhapes and modes, which education, cuſtom, and habit give it: whereas, in all other places,

one local mode generally prevails, and produces a ſeeming, though not a real, ſameneſs of character. For example, one general mode diſtinguiſhes an Univerſity, another a trading town, a third a ſea-port town, and ſo on; whereas at a capital, where the Prince or the Supreme Power reſides, ſome of all theſe various modes are to be ſeen, and ſeen in action too, exerting their utmoſt ſkill in purſuit of their ſeveral objects. Human nature is the ſame all over the world; but its operations are ſo varied by education and habit, that one muſt ſee it in all its dreſſes, in order to be intimately acquainted with it. The paſſion of ambition, for inſtance, is the ſame in a Courtier, a Soldier, or an Eccleſiaſtic; but, from their different educations and habits, they will take very different methods to gratify it. Civility, which is a diſpoſition to accommodate and oblige others, is eſſentially the ſame in every country; but good-breeding, as it is called, which is the manner of exerting that diſpoſition, is different in almoſt every country, and merely local; and every man of ſenſe imitates and conforms to that local good-breeding of the place which he is at. A conformity and flexibility of manners is neceſſary in the courſe of the world; that is, with regard to all things, which are not wrong in themſelves. The *verſatile ingenium* is the moſt uſeful of all. It can turn itſelf inſtantly from one object to another, aſſuming the proper manner for each. It can be ſerious with the grave, chearful with the gay, and trifling with the frivolous. Endeavour, by all means, to acquire this talent, for it is a very great one.

As I hardly know any thing more uſeful, than to ſee, from time to time, pictures of one's ſelf drawn by different hands, I ſend you here a ſketch of yourſelf, drawn at Lauſanne, while you were there, and ſent over here by a perſon who little thought that it would ever fall into my hands; and indeed it was by the greateſt accident in the world that it did.

LETTER

LETTER XCVI.

London, October the 9th, O. S. 1747.

DEAR BOY,

PEOPLE of your age have, commonly, an unguarded frankneſs about them; which makes them the eaſy prey and bubbles of the artful and the experienced: they look upon every knave, or fool, who tells them that he is their friend, to be really ſo; and pay that profeſſion of ſimulated friendſhip, with an indiſcreet and unbounded confidence, always to their loſs, often to their ruin. Beware, therefore, now that you are coming into the world, of theſe proffered friendſhips. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not let your vanity, and ſelf-love, make you ſuppoſe that people become your friends at firſt ſight, or even upon a ſhort acquaintance. Real friendſhip is a ſlow grower; and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit. There is another kind of nominal friendſhip; among young people, which is warm for the time, but, by good luck, of ſhort duration. This friendſhip is haſtily produced, by their being accidentally thrown together, and purſuing the ſame courſe of riot and debauchery. A fine friendſhip, truly! and well cemented by drunkenneſs and lewdneſs. It ſhould rather be called a conſpiracy againſt morals and good manners, and be puniſhed as ſuch by the civil Magiſtrate. However, they have the impudence, and the folly, to call this confederacy, a friendſhip. They lend one another money, for bad purpoſes; they engage in quarrels, offenſive and defenſive,

for their accomplices; they tell one another all they know, and often more too; when, of a ſudden, ſome accident diſperſes them, and they think no more of each other, unleſs it be to betray and laugh at their imprudent confidence. Remember to make a great difference between companions and friends; for a very complaiſant and agreeable companion may, and often does, prove a very improper, and a very dangerous friend. People will, in a great degree, and not without reaſon, form their opinion of you, upon that which they have of your friends; and there is a Spaniſh proverb, which ſays, very juſtly, *Tell me who you live with, and I will tell you who you are.* One may fairly ſuppoſe, that a man, who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But, at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly, and unprovoked; for they are numerous bodies; and I would rather chuſe a ſecure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their friendſhip. Have a real reſerve with almoſt every body; and have a ſeeming reſerve with almoſt nobody; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the true medium; many are ridiculouſly myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

The next thing to the choice of your friends, is the choice of your company. Endeavour, as much as you can, to keep company with people above you. There you riſe, as much as you ſink with people below you; for (as I have mentioned before) you are, whatever the company you keep is. Do not miſtake, when

I ſay

I ſay company above you, and think that I mean with regard to their birth; that is the leaſt conſideration: but I mean with regard to their merit, and the light in which the world conſiders them.

There are two ſorts of good company; one, which is called the *beau monde*, and conſiſts of thoſe people who have the lead in Courts, and in the gay part of life; the other conſiſts of thoſe who are diſtinguiſhed by ſome peculiar merit, or who excel in ſome particular and valuable art or ſcience. For my own part, I uſed to think myſelf in company as much above me, when I was with Mr. Addiſon and Mr. Pope, as if I had been with all the Princes in Europe. What I mean by low company, which ſhould by all means be avoided, is the company of thoſe, who, abſolutely inſignificant and contemptible in themſelves, think they are honoured by being in your company, and who flatter every vice and every folly you have, in order to engage you to converſe with them. The pride of being the firſt of the company, is but too common; but it is very ſilly, and very prejudicial. Nothing in the world lets down a character more, than that wrong turn.

You may poſſibly aſk me, whether a man has it always in his power to get into the beſt company? and how? I ſay, Yes, he has, by deſerving it; provided he is but in circumſtances which enable him to appear upon the footing of a gentleman. Merit and good-breeding will make their way every where. Knowledge will introduce him, and good-breeding will endear him to the beſt companies; for, as I have often told you, politeneſs and good-breeding are abſolutely neceſſary to adorn any, or all other good qualities or talents. Without them, no knowledge, no perfection whatſoever, is ſeen in its beſt light. The Scholar, without good-breeding, is a Pedant; the Philoſopher, a Cynic; the Soldier, a Brute; and every man diſagreeable.

I long to hear, from my ſeveral correſpondents at Leipſig, of your arrival there, and what impreſſion you make on them at firſt; for I have Arguſes, with an hundred eyes each, who will watch you narrowly, and relate to me faithfully. My accounts will certainly be true; it depends upon you, entirely, of what kind they ſhall be. Adieu.

LETTER XCVII.

London, October the 16th, O. S. 1747.

DEAR BOY,

THE art of pleaſing is a very neceſſary one to poſſeſs; but a very difficult one to acquire. It can hardly be reduced to rules; and your own good ſenſe and obſervation will teach you more of it than I can. Do as you would be done by, is the ſureſt method that I know of pleaſing. Obſerve carefully what pleaſes you in others, and probably the ſame things in you will pleaſe others. If you are pleaſed with the complaiſance and attention of others to your humours, your taſtes, or your weakneſſes, depend upon it, the ſame complaiſance and attention, on your part, to theirs, will equally pleaſe them. Take the tone of the company, that you are in, and do not pretend to give it; be ſerious, gay, or even trifling, as you find the preſent humour of the company: this is an attention due from every individual to the majority. Do not tell ſtories in company; there is nothing more tedious and diſagreeable: if by chance you know a very ſhort ſtory, and exceedingly applicable to the preſent ſubject of converſation, tell it in as few words as poſſible; and even then, throw out that you do not love to tell ſtories; but that the ſhortneſs of

it tempted you. Of all things, baniſh the egotiſm out of your converſation, and never think of entertaining people with your own perſonal concerns, or private affairs; though they are intereſting to you, they are tedious and impertinent to every body elſe: beſides that, one cannot keep one's own private affairs too ſecret. Whatever you think your own excellencies may be, do not affectedly diſplay them in company; nor labour, as many people do, to give that turn to the converſation, which may ſupply you with an opportunity of exhibiting them. If they are real, they will infallibly be diſcovered, without your pointing them out yourſelf, and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourſelf to be in the right; but give your opinion modeſtly and cooly, which is the only way to convince; and, if that does not do, try to change the converſation, by ſaying, with good humour, "We ſhall hardly "convince one another, nor is it neceſſary that we ſhould, ſo "let us talk of ſomething elſe."

Remember that there is a local propriety to be obſerved in all companies; and that what is extremely proper in one company may be, and often is, highly improper in another.

The jokes, the *bons mots*, the little adventures, which may do very well in one company, will ſeem flat and tedious, when related in another. The particular characters, the habits, the cant of one company may give merit to a word, or a geſture, which would have none at all if diveſted of thoſe accidental circumſtances. Here people very commonly err; and, fond of ſomething that has entertained them in one company, and in certain circumſtances, repeat it with emphaſis in another, where it is either inſipid, or, it may be, offenſive, by being ill-timed, or miſplaced. Nay, they often do it with this ſilly preamble; "I will tell you an "excellent thing;" or, "I will tell you the beſt thing in the "world."

"world." This raiſes expectations, which, when abſolutely diſappointed, make the relator of this excellent thing look, very deſervedly, like a fool.

If you would particularly gain the affection and friendſhip of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakneſs, which every body has; and do juſtice to the one, and ſomething more than juſtice to the other. Men have various objects in which they may excel, or at leaſt would be thought to excel; and, though they love to hear juſtice done to them, where they know that they excel, yet they are moſt and beſt flattered upon thoſe points where they wiſh to excel, and yet are doubtful whether they do or not. As for example; Cardinal Richelieu, who was undoubtedly the ableſt Stateſman of his time, or perhaps of any other, had the idle vanity of being thought the beſt Poet too; he envied the great Corneille his reputation, and ordered a criticiſm to be written upon the Cid. Thoſe, therefore, who flattered ſkilfully, ſaid little to him of his abilities in ſtate affairs, or at leaſt but *en paſſant*, and as it might naturally occur. But the incenſe which they gave him, the ſmoke of which, they knew, would turn his head in their favour, was as a *bel eſprit* and a Poet. Why? Becauſe he was ſure of one excellency, and diſtruſtful as to the other. You will eaſily diſcover every man's prevailing vanity, by obſerving his favourite topic of converſation; for every man talks moſt of what he has moſt a mind to be thought to excel in. Touch him but there, and you touch him to the quick. The late Sir Robert Walpole, (who was certainly an able man) was little open to flattery upon that head; for he was in no doubt himſelf about it; but his prevailing weakneſs was, to be thought to have a polite and happy turn to gallantry; of which he had undoubtedly leſs than any man living:

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it was his favourite and frequent ſubject of converſation; which proved, to thoſe who had any penetration, that it was his prevailing weakneſs. And they applied to it with ſucceſs.

Women have, in general, but one object, which is their beauty; upon which, ſcarce any flattery is too groſs for them to ſwallow. Nature has hardly formed a woman ugly enough, to be inſenſible to flattery upon her perſon; if her face is ſo ſhocking, that ſhe muſt, in ſome degree, be conſcious of it, her figure and her air, ſhe truſts, make ample amends for it. If her figure is deformed, her face, ſhe thinks, counterbalances it. If they are both bad, ſhe comforts herſelf, that ſhe has graces; a certain manner; a *je ne ſçais quoi*, ſtill more engaging than beauty. This truth is evident, from the ſtudied and elaborate dreſs of the uglieſt women in the world. An undoubted, unconteſted, conſcious beauty, is, of all women, the leaſt ſenſible of flattery upon that head; ſhe knows it is her due, and is therefore obliged to nobody for giving it her. She muſt be flattered upon her underſtanding; which, though ſhe may poſſibly not doubt of herſelf, yet ſhe ſuſpects that men may diſtruſt.

Do not miſtake me, and think that I mean to recommend to you, abject and criminal flattery: no; flatter nobody's vices or crimes: on the contrary, abhor and diſcourage them. But there is no living in the world without a complaiſant indulgence for people's weakneſſes, and innocent, though ridiculous vanities. If a man has a mind to be thought wiſer, and a woman handſomer, than they really are, their error is a comfortable one to themſelves, and an innocent one with regard to other people; and I would rather make them my friends, by indulging them in it, than my enemies, by endeavouring (and that to no purpoſe) to undeceive them.

There are little attentions, likewiſe, which are infinitely en-

gaging, and which ſenſibly affect that degree of pride and ſelf-love, which is inſeparable from human nature; as they are unqueſtionable proofs of the regard and conſideration which we have for the perſons to whom we pay them. As for example; to obſerve the little habits, the likings, the antipathies, and the taſtes of thoſe whom we would gain; and then take care to provide them with the one, and to ſecure them from the other; giving them, genteely, to underſtand, that you had obſerved they liked ſuch a diſh, or ſuch a room; for which reaſon you had prepared it: or, on the contrary, that having obſerved they had an averſion to ſuch a diſh, a diſlike to ſuch a perſon, *&c.* you had taken care to avoid preſenting them. Such attention, to ſuch trifles, flatters ſelf-love much more than greater things, as it makes people think themſelves almoſt the only objects of your thoughts and care.

Theſe are ſome of the arcana's neceſſary for your initiation in the great ſociety of the world. I wiſh I had known them better, at your age; I have paid the price of three-and-fifty years for them, and ſhall not grudge it, if you reap the advantage. Adieu.

LETTER XCVIII.

London, October the 30th, O. S. 1747.

DEAR BOY,

I AM very well pleaſed with your *Itinerarium*, which you ſent me from Ratiſbon. It ſhows me that you obſerve and inquire as you go, which is the true end of travelling. Thoſe who travel heedleſsly from place to place, obſerving only their diſtance from each other, and attending only to their accommodation

dation at the inn at night, ſet out fools, and will certainly return ſo. Thoſe who only mind the ratée-ſhows of the places which they go through, ſuch as ſteeples, clocks, town-houſes, &c. get ſo little by their travels, that they might as well ſtay at home. But thoſe who obſerve, and inquire into the ſituations, the ſtrength, the weakneſs, the trade, the manufactures, the government, and conſtitution of every place they go to; who frequent the beſt companies, and attend to their ſeveral manners and characters; thoſe alone travel with advantage: and as they ſet out wiſe, return wiſer.

I would adviſe you always to get the ſhorteſt deſcription or hiſtory of every place where you make any ſtay; and ſuch a book, however imperfect, will ſtill ſuggeſt to you matter for inquiry; upon which you may get better informations from the people of the place. For example; while you are at Leipſig, get ſome ſhort account (and to be ſure there are many ſuch) of the preſent ſtate of that town, with regard to its magiſtrates, its police, its privileges, &c. and then inform yourſelf more minutely, upon all thoſe heads, in converſation with the moſt intelligent people. Do the ſame thing afterwards with regard to the Electorate of Saxony: you will find a ſhort hiſtory of it in Puffendorf's Introduction, which will give you a general idea of it, and point out to you the proper objects of a more minute inquiry. In ſhort, be curious, attentive, inquiſitive, as to every thing; liſtleſſneſs and indolence are always blameable, but, at your age, they are unpardonable. Conſider how precious, and how important for all the reſt of your life, are your moments for theſe next three or four years; and do not loſe one of them. Do not think I mean that you ſhould ſtudy all day long; I am far from adviſing or deſiring it: but I deſire that you would be doing ſomething

or other all day long; and not neglect half hours and quarters of hours, which, at the year's end, amount to a great ſum. For inſtance; there are many ſhort intervals in the day, between ſtudies and pleaſures: inſtead of ſitting idle and yawning, in thoſe intervals, take up any book, though ever ſo trifling a one; even down to a jeſt book; it is ſtill better than doing nothing.

Nor do I call pleaſures idleneſs, or time loſt, provided they are the pleaſures of a rational being; on the contrary, a certain portion of your time, employed in thoſe pleaſures, is very uſefully employed. Such are public ſpectacles, aſſemblies of good company, chearful ſuppers, and even balls: but then, theſe require attention, or elſe your time is quite loſt.

There are a great many people, who think themſelves employed all day, and who, if they were to caſt up their accounts at night, would find, that they had done juſt nothing. They have read two or three hours, mechanically, without attending to what they read, and, conſequently, without either retaining it, or reaſoning upon it. From thence they ſaunter into company, without taking any part in it, and without obſerving the characters of the perſons, or the ſubjects of the converſation; but are either thinking of ſome trifle, foreign to the preſent purpoſe, or, often, not thinking at all; which ſilly and idle ſuſpenſion of thought, they would dignify with the name of *abſence* and *diſtraction*. They go afterwards, it may be, to the play, where they gape at the company and the lights; but without minding the very thing they went to, the play.

Pray do you be as attentive to your pleaſures as to your ſtudies. In the latter, obſerve and reflect upon all you read; and in the former, be watchful and attentive to all that you ſee and hear; and never have it to ſay, as a thouſand fools do, of things

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that were ſaid and done before their faces, That, truly, they did not mind them, becauſe they were thinking of ſomething elſe. Why were they thinking of ſomething elſe? and, if they were, why did they come there? The truth is, that the fools were thinking of nothing. Remember the *hoc age:* do what you are about, be that what it will; it is either worth doing well, or not at all. Wherever you are, have (as the low, vulgar expreſſion is) your ears and your eyes about you. Liſten to every thing that is ſaid, and ſee every thing that is done. Obſerve, the looks and countenances of thoſe who ſpeak, which is often a ſurer way of diſcovering the truth, than from what they ſay. But then keep all theſe obſervations to yourſelf, for your own private uſe, and rarely communicate them to others. Obſerve without being thought an obſerver; for, otherwiſe, people will be upon their guard before you.

Conſider ſeriouſly, and follow carefully, I beſeech you, my dear child, the advice which from time to time I have given, and ſhall continue to give you; it is at once the reſult of my long experience, and the effect of my tenderneſs for you. I can have no intereſt in it but yours. You are not yet capable of wiſhing yourſelf half ſo well as I wiſh you; follow therefore, for a time at leaſt, implicitly, advice which you cannot ſuſpect, though poſſibly you may not yet ſee the particular advantages of it: but you will one day feel them. Adieu.

LETTER

LETTER XCIX.

London, November the 6th, O. S. 1747.

DEAR BOY,

THREE mails are now due from Holland, ſo that I have no letter from you to acknowledge: I write to you therefore, now, as uſual, by way of flapper, to put you in mind of yourſelf. Doctor Swift, in his account of the Iſland of Laputa, deſcribes ſome philoſophers there, who were ſo wrapped up and abſorbed in their abſtruſe ſpeculations, that they would have forgotten all the common and neceſſary duties of life, if they had not been reminded of them by perſons who flapped them, whenever they obſerved them continue too long in any of thoſe learned trances. I do not, indeed, ſuſpect you of being abſorbed in abſtruſe ſpeculations; but, with great ſubmiſſion to you, may I not ſuſpect, that levity, inattention, and too little thinking, require a flapper, as well as too deep thinking? If my letters ſhould happen to get to you, when you are ſitting by the fire and doing nothing, or when you are gaping at the window, may they not be very proper flaps, to put you in mind, that you might employ your time much better? I knew, once, a very covetous, ſordid fellow, who uſed frequently to ſay, "Take care of "the pence; for the pounds will take care of themſelves." This was a juſt and ſenſible reflection in a miſer. I recommend to you to take care of minutes; for hours will take care of themſelves. I am very ſure, that many people loſe two or three hours every day, by not taking care of the minutes. Never think any portion of time, whatſoever, too ſhort to be employed; ſomething or other may always be done in it.

While you are in Germany, let all your hiſtorical ſtudies be relative to Germany: not only the general hiſtory of the Empire, as a collective body; but of the reſpective Electorates, Principalities, and Towns; and alſo, the genealogy of the moſt conſiderable families. A genealogy is no trifle, in Germany; and they would rather prove their two-and-thirty quarters, than two-and-thirty cardinal virtues, if there were ſo many. They are not of Ulyſſes's opinion; who ſays, very truly,

Genus et proavos, et quæ non fecimus ipſi;
Vix ea noſtra voco.

Good night.

LETTER C.

London, November the 24th, O. S. 1747.

DEAR BOY,

AS often as I write to you (and that you know is pretty often) ſo often I am in doubt whether it is to any purpoſe, and whether it is not labour and paper loſt. This entirely depends upon the degree of reaſon and reflection which you are maſter of, or think proper to exert. If you give yourſelf time to think, and have ſenſe enough to think right, two reflections muſt neceſſarily occur to you; the one is, that I have a great deal of experience, and that you have none; the other is, that I am the only man living who cannot have, directly or indirectly, any intereſt, concerning you, but your own. From which two undeniable principles, the obvious and neceſſary concluſion is, that you ought, for your own ſake, to attend to, and follow my advice.

If, by the application which I recommend to you, you acquire great knowledge, you alone are the gainer; I pay for it. If you ſhould deſerve either a good or a bad character, mine will be exactly

exactly what it is now, and will neither be the better in the firſt caſe, nor the worſe in the latter. You alone will be the gainer or the loſer.

Whatever your pleaſures may be, I neither can nor ſhall envy you them, as old people are ſometimes ſuſpected, by young people, to do; and I ſhall only lament, if they ſhould prove ſuch as are unbecoming a man of honour, or below a man of ſenſe. But you will be the real ſufferer, if they are ſuch. As therefore it is plain, that I can have no other motive than that of affection, in whatever I ſay to you, you ought to look upon me as your beſt, and, for ſome years to come, your only friend.

True friendſhip requires certain proportions of age and manners, and can never ſubſiſt where they are extremely different, except in the relations of parent and child; where affection on one ſide, and regard on the other, make up the difference. The friendſhip which you may contract with people of your own age, may be ſincere, may be warm; but muſt be, for ſome time, reciprocally unprofitable, as there can be no experience on either ſide. The young's leading the young, is like the blind's leading the blind; "they will both fall into the ditch." The only ſure guide is, he who has often gone the road which you want to go. Let me be that guide, who have gone all roads; and who can conſequently point out to you the beſt. If you aſk me why I went any of the bad roads myſelf? I will anſwer you, very truly, That it was for want of a good guide: ill example invited me one way, and a good guide was wanting, to ſhow me a better. But if any body, capable of adviſing me, had taken the ſame pains with me, which I have taken, and will continue to take with you, I ſhould have avoided many follies and inconveniencies, which undirected youth run me into. My father was neither deſirous nor able to adviſe me; which is what, I hope, you cannot ſay of

yours. You ſee that I make uſe only of the word advice; becauſe I would much rather have the aſſent of your reaſon to my advice, than the ſubmiſſion of your will to my authority. This, I perſuade myſelf, will happen, from that degree of ſenſe which I think you have; and therefore I will go on adviſing, and with hopes of ſucceſs.

You are now ſettled for ſome time at Leipſig: the principal object of your ſtay there, is the knowledge of books and ſciences; which if you do not, by attention and application, make yourſelf maſter of, while you are there, you will be ignorant of them all the reſt of your life; and, take my word for it, a life of ignorance is not only a very contemptible, but a very tireſome one. Redouble your attention, then, to Mr. Harte, in your private ſtudies of the *Litteræ Humaniores*, eſpecially Greek. State your difficulties whenever you have any; and do not ſuppreſs them, either from miſtaken ſhame, lazy indifference, or in order to have done the ſooner. Do the ſame when you are at lectures with Profeſſor Maſcow, or any other Profeſſor; let nothing paſs till you are ſure that you underſtand it thoroughly; and accuſtom yourſelf to write down the capital points of what you learn. When you have thus uſefully employed your mornings, you may with a ſafe conſcience divert yourſelf in the evenings; and make thoſe evenings very uſeful too, by paſſing them in good company, and, by obſervation and attention, learning as much of the world as Leipſig can teach you. You will obſerve and imitate the manners of the people of the beſt faſhion there; not that they are (it may be) the beſt manners in the world; but becauſe they are the beſt manners of the place where you are, to which a man of ſenſe always conforms. The nature of things (as I have often told you) is always and every where the ſame; but the modes of them vary, more or leſs, in every country; and an eaſy and genteel

conformity to them, or rather the assuming of them at proper times and in proper places, is what particularly constitutes a man of the world, and a well-bred man.

Here is advice enough, I think, and too much, it may be, you will think, for one letter: if you follow it, you will get knowledge, character, and pleasure by it: if you do not, I only lose *operam et oleum*, which, in all events, I do not grudge you.

I send you, by a person who sets out this day for Leipsig, a small packet from your Mamma, containing some valuable things which you left behind; to which I have added, by way of New-year's gift, a very pretty tooth-pick case: and, by the way, pray take great care of your teeth, and keep them extremely clean. I have likewise sent you the Greek roots, lately translated into English from the French of the Port Royal. Inform yourself what the Port Royal is. To conclude with a quibble; I hope you will not only feed upon these Greek roots, but likewise digest them perfectly. Adieu.

LETTER CI.

London, December the 11th, O. S. 1747.

DEAR BOY,

THERE is nothing which I more wish that you should know, and which fewer people do know, than the true use and value of Time. It is in every body's mouth; but in few people's practice. Every fool, who flatterns away his whole time in nothings, utters, however, some trite common-place sentence, of which there are millions, to prove, at once, the value and the fleetness of time. The sun-dials, likewise, all over Europe, have some ingenious inscription to that effect; so that nobody

body ſquanders away their time, without hearing and ſeeing, daily, how neceſſary it is to employ it well, and how irrecoverable it is if loſt. But all theſe admonitions are uſeleſs, where there is not a fund of good ſenſe and reaſon to ſuggeſt them, rather than receive them. By the manner in which you now tell me that you employ your time, I flatter myſelf, that you have that fund: that is the fund which will make you rich indeed. I do not, therefore, mean to give you a critical eſſay upon the uſe and abuſe of time; but I will only give you ſome hints, with regard to the uſe of one particular period of that long time which, I hope, you have before you; I mean, the next two years. Remember then, that whatever knowledge you do not ſolidly lay the foundation of before you are eighteen, you will never be maſter of while you breathe. Knowledge is a comfortable and neceſſary retreat and ſhelter for us in an advanced age; and if we do not plant it while young, it will give us no ſhade when we grow old. I neither require nor expect from you, great application to books, after you are once thrown out into the great world. I know it is impoſſible; and it may even, in ſome caſes, be improper: this, therefore, is your time, and your only time, for unwearied and uninterrupted application. If you ſhould ſometimes think it a little laborious, conſider, that labour is the unavoidable fatigue of a neceſſary journey. The more hours a day you travel, the ſooner you will be at your journey's end. The ſooner you are qualified for your liberty, the ſooner you ſhall have it; and your manumiſſion will entirely depend upon the manner in which you employ the intermediate time. I think I offer you a very good bargain, when I promiſe you, upon my word, that, if you will do every thing that I would have you do, till you are eighteen, I will do every thing that you would have me do, ever afterwards.

I knew a gentleman, who was ſo good a manager of his time, that he would not even loſe that ſmall portion of it, which the calls of nature obliged him to paſs in the neceſſary-houſe; but gradually went through all the Latin Poets, in thoſe moments. He bought, for example, a common edition of Horace, of which he tore off gradually a couple of pages, carried them with him to that neceſſary place, read them firſt, and then ſent them down as a ſacrifice to Cloacina: this was ſo much time fairly gained; and I recommend to you to follow his example. It is better than only doing what you cannot help doing at thoſe moments; and it will make any book, which you ſhall read in that manner, very preſent in your mind. Books of ſcience, and of a grave ſort, muſt be read with continuity; but there are very many, and even very uſeful ones, which may be read with advantage by ſnatches, and unconnectedly; ſuch are all the good Latin poets, except Virgil in his Æneid: and ſuch are moſt of the modern poets, in which you will find many pieces worth reading, that will not take up above ſeven or eight minutes. Bayle's, Moreri's, and other dictionaries, are proper books to take and ſhut up for the little intervals of (otherwiſe) idle time, that every body has in the courſe of the day, between either their ſtudies or their pleaſures. Good night.

LETTER CII.

London, December the 18th, O. S. 1747.

DEAR BOY,

AS two mails are now due from Holland, I have no letters of your's or Mr. Harte's to acknowledge; ſo that this letter is the effect of that *ſcribendi cacoethes*, which my fears, my hopes,

and

and my doubts, concerning you, give me. When I have wrote you a very long letter upon any ſubject, it is no ſooner gone, but I think I have omitted ſomething in it, which might be of uſe to you; and then I prepare the ſupplement for the next poſt: or elſe ſome new ſubject occurs to me; upon which, I fancy, that I can give you ſome informations, or point out ſome rules, which may be advantageous to you. This ſets me to writing again, though God knows whether to any purpoſe or not: a few years more can only aſcertain that. But, whatever my ſucceſs may be, my anxiety and my care can only be the effects of that tender affection which I have for you; and which you cannot repreſent to yourſelf greater than it really is. But do not miſtake the nature of that affection, and think it of a kind that you may with impunity abuſe. It is not natural affection, there being in reality no ſuch thing; for, if there were, ſome inward ſentiment muſt neceſſarily and reciprocally diſcover the Parent to the Child, and the Child to the Parent, without any exterior indications, knowledge, or acquaintance whatſoever; which never happened, ſince the creation of the world, whatever Poets, Romance and Novel-writers, and ſuch Sentiment-mongers, may be pleaſed to ſay to the contrary. Neither is my affection for you that of a mother, of which the only, or at leaſt the chief objects, are health and life: I wiſh you them both, moſt heartily; but, at the ſame time, I confeſs they are by no means my principal care.

My object is to have you fit to live; which if you are not, I do not deſire that you ſhould live at all. My affection for you then is, and only will be, proportioned to your merit; which is the only affection that one rational being ought to have for another. Hitherto I have diſcovered nothing wrong in your heart, or your head: on the contrary, I think I ſee ſenſe in the one, and ſentiments in the other. This perſuaſion is the only motive of my

preſent affection; which will either increaſe or diminiſh, according to your merit or demerit. If you have the knowledge, the honour, and the probity which you may have, the marks and warmth of my affection ſhall amply reward them; but if you have them not, my averſion and indignation will riſe in the ſame proportion; and in that caſe, remember, that I am under no further obligation, than to give you the neceſſary means of ſubſiſting. If ever we quarrel, do not expect, or depend upon any weakneſs in my nature, for a reconciliation, as children frequently do, and often meet with, from ſilly parents; I have no ſuch weakneſs about me: and, as I will never quarrel with you, but upon ſome eſſential point; if once we quarrel, I will never forgive. But I hope and believe, that this declaration (for it is no threat) will prove unneceſſary. You are no ſtranger to the principles of virtue; and, ſurely, whoever knows virtue, muſt love it. As for knowledge, you have already enough of it, to engage you to acquire more. The ignorant only, either deſpiſe it, or think that they have enough: thoſe who have the moſt, are always the moſt deſirous to have more, and know that the moſt they can have is, alas! but too little.

Reconſider, from time to time, and retain the friendly advice which I ſend you. The advantage will be all your own.

LETTER CIII.

London, December the 29th, O. S. 1747.

DEAR BOY,

I Have received two letters from you, of the 17th and 22d, N. S. by the laſt of which I find that ſome of mine to you muſt have miſcarried; for I have never been above two poſts without

writing to you or to Mr. Harte, and even very long letters. I have alſo received a letter from Mr. Harte, which gives me great ſatisfaction: it is full of your praiſes; and he anſwers for you, that, in two years more, you will deſerve your manumiſſion, and be fit to go into the world, upon a footing that will do you honour and give me pleaſure.

I thank you for your offer of the new edition of *Adamus Adami*, but I do not want it, having a good edition of it at preſent. When you have read that, you will do well to follow it with *Pere Bougeant's Hiſtoire du Traité de Munſter*, in two volumes quarto; which contains many important anecdotes concerning that famous treaty, that are not in *Adamus Adami*.

You tell me that your lectures upon the *Jus Publicum* will be ended at Eaſter; but then I hope that Monſieur Maſcow will begin them again; for I would not have you diſcontinue that ſtudy one day while you are at Leipſig. I ſuppoſe that Monſieur Maſcow will likewiſe give you lectures upon the *Inſtrumentum Pacis*, and upon the capitulations of the late Emperors.—Your German will go on, of courſe; and I take it for granted, that your ſtay at Leipſig will make you perfect maſter of that language, both as to ſpeaking and writing; for remember, that knowing any language imperfectly, is very little better than not knowing it at all: people being as unwilling to ſpeak in a language which they do not poſſeſs thoroughly, as others are to hear them. Your thoughts are cramped, and appear to great diſadvantage, in any language of which you are not perfect maſter. Let Modern Hiſtory ſhare part of your time, and that always accompanied with the maps of the places in queſtion: Geography and Hiſtory are very imperfect ſeparately, and, to be uſeful, muſt be joined.

Go to the Dutcheſs of Courland's, as often as ſhe and your leiſure will permit. The company of women of faſhion

will improve your manners, though not your underſtanding; and that complaiſance and politeneſs, which are ſo uſeful in men's company, can only be acquired in women's.

Remember always, what I have told you a thouſand times, that all the talents in the world will want all their luſtre, and ſome part of their uſe too, if they are not adorned with that eaſy good-breeding, that engaging manner, and thoſe graces, which ſeduce and prepoſſeſs people in your favour at firſt ſight. A proper care of your perſon is by no means to be neglected; always extremely clean; upon proper occaſions, fine. Your carriage genteel, and your motions graceful. Take particular care of your manner and addreſs, when you preſent yourſelf in company. Let them be reſpectful without meanneſs, eaſy without too much familiarity, genteel without affectation, and inſinuating without any ſeeming art or deſign.

You need not ſend me any more extracts of the German conſtitution; which, by the courſe of your preſent ſtudies, I know you muſt ſoon be acquainted with: but I would now rather that your letters ſhould be a ſort of journal of your own life. As for inſtance; what company you keep, what new acquaintances you make, what your pleaſures are; with your own reflections upon the whole: likewiſe, what Greek and Latin books you read and underſtand. Adieu.

LETTER CIV.

January the 2d, O. S. 1748.

DEAR BOY,

I AM edified with the allotment of your time at Leipſig; which is ſo well employed, from morning till night, that a fool would ſay, you had none left for yourſelf; whereas, I

am

am ſure, you have ſenſe enough to know, that ſuch a right uſe of your time is having it all to yourſelf; nay, it is even more, for it is laying it out to immenſe intereſt; which, in a very few years, will amount to a prodigious capital.

Though twelve of your fourteen *Commenſaux* may not be the livelieſt people in the world, and may want (as I eaſily conceive that they do) *le ton de la bonne compagnie, et les graces*, which I wiſh you, yet pray take care not to expreſs any contempt, or throw out any ridicule; which, I can aſſure you, is not more contrary to good manners than to good ſenſe: but endeavour rather to get all the good you can out of them; and ſomething or other is to be got out of every body. They will, at leaſt, improve you in the German language; and, as they come from different countries, you may put them upon ſubjects, concerning which they muſt neceſſarily be able to give you ſome uſeful informations, let them be ever ſo dull or diſagreeable in general: they will know ſomething, at leaſt, of the laws, cuſtoms, government, and conſiderable families of their reſpective countries; all which are better known than not, and conſequently worth inquiring into. There is hardly any body good for every thing, and there is ſcarcely any body who is abſolutely good for nothing. A good chymiſt will extract ſome ſpirit or other out of every ſubſtance; and a man of parts will, by his dexterity and management, elicit ſomething, worth knowing, out of every Being he converſes with.

As you have been introduced to the Dutcheſs of Courland, pray go there as often as ever your more neceſſary occupations will allow you. I am told ſhe is extremely well-bred, and has parts. Now, though I would not recommend to you, to go into women's company in ſearch of ſolid knowledge or judgment, yet it has its uſe in other reſpects; for it certainly poliſhes the

manners, and gives *une certaine tournure*, which is very neceſſary in the courſe of the world; and which Engliſhmen have generally leſs of than any people in the world.

I cannot ſay that your ſuppers are luxurious, but you muſt own they are ſolid; and a quart of ſoup, and two pounds of potatoes, will enable you to paſs the night without great impatience for your breakfaſt next morning. One part of your ſupper (the potatoes) is the conſtant diet of my old friends and countrymen, the Iriſh, who are the healthieſt and the ſtrongeſt bodies of men that I know in Europe.

As I believe that many of my letters to you and to Mr. Harte have miſcarried, as well as ſome of yours and his to me; particularly one of his from Leipſig, to which he refers in a ſubſequent one, and which I never received; I would have you, for the future, acknowledge the dates of all the letters which either of you ſhall receive from me; and I will do the ſame on my part.

That which I received by the laſt mail, from you, was of the 25th November, N. S. the mail before that brought me yours, of which I have forgot the date, but which encloſed one to Lady Cheſterfield: ſhe will anſwer it ſoon, and, in the mean time, thanks you for it.

My diſorder was only a very great cold, of which I am intirely recovered. You ſhall not complain for want of accounts from Mr. Grevenkop, who will frequently write you whatever paſſes here, in the German language and character; which will improve you in both. Adieu.

LETTER

LETTER CV.

London, January the 15th, O. S. 1748.

DEAR BOY,

I Willingly accept the New-year's gift, which you promiſe me for next year; and the more valuable you make it, the more thankful I ſhall be. That depends entirely upon you; and therefore I hope to be preſented, every year, with a new edition of you, more correct than the former, and conſiderably enlarged and amended.

Since you do not care to be an Aſſeſſor of the Imperial Chamber, and that you deſire an eſtabliſhment in England; what do you think of being Greek Profeſſor at one of our Univerſities? It is a very pretty ſinecure, and requires very little knowledge (much leſs than, I hope, you have already) of that language. If you do not approve of this, I am at a loſs to know what elſe to propoſe to you; and therefore deſire that you will inform me what ſort of deſtination you propoſe for yourſelf: for it is now time to fix it, and to take our meaſures accordingly. Mr. Harte tells me, that you ſet up for a Πολιτικος ανερ; if ſo, I preſume it is in the view of ſucceeding me in my office; which I will very willingly reſign to you, whenever you ſhall call upon me for it. But, if you intend to be the Πολιτικος, or the Βελησορος ανερ, there are ſome trifling circumſtances, upon which you ſhould previouſly take your reſolution. The firſt of which is, to be fit for it; and then, in order to be ſo, make yourſelf maſter of Ancient and Modern Hiſtory, and Languages. To know perfectly the conſtitution, and form of government of every nation; the growth and the decline of ancient and modern Empires; and to trace out,

and reflect upon the cauſes of both. To know the ſtrength, the riches, and the commerce of every country. Theſe little things, trifling as they may ſeem, are yet very neceſſary for a Politician to know; and which therefore, I preſume, you will condeſcend to apply yourſelf to. There are ſome additional qualifications neceſſary, in the practical part of buſineſs, which may deſerve ſome conſideration in your leiſure moments; ſuch as, an abſolute command of your temper, ſo as not to be provoked to paſſion, upon any account: Patience, to hear frivolous, impertinent, and unreaſonable applications; with addreſs enough to refuſe, without offending: or, by your manner of granting, to double the obligation: Dexterity enough to conceal a truth, without telling a lie: Sagacity enough to read other people's countenances: and Serenity enough not to let them diſcover any thing by yours; a ſeeming frankneſs, with a real reſerve. Theſe are the rudiments of a Politician; the world muſt be your grammar.

Three mails are now due, from Holland; ſo that I have no letters from you to acknowledge. I therefore conclude with recommending myſelf to your favour and protection, when you ſucceed. Yours.

LETTER CVI.

London, January the 29th, O. S. 1748.

DEAR BOY,

I Find, by Mr. Harte's laſt letter, that many of my letters, to you and him, have been frozen up in their way to Leipſig: the thaw has, I ſuppoſe, by this time, ſet them at liberty, to purſue their journey to you, and you will receive a glut of them at once. Hudibras alludes, in this verſe,

Like words congealed in northern air,

to

to a vulgar notion, that, in Greenland, words were frozen in their utterance; and that, upon a thaw, a very mixed converſation was heard in the air, of all thoſe words ſet at liberty. This converſation was, I preſume, too various and extenſive to be much attended to: and may not that be the caſe of half a dozen of my long letters, when you receive them all at once? I think that I can, eventually, anſwer that queſtion, thus: If you conſider my letters in their true light, as conveying to you the advice of a friend, who ſincerely wiſhes your happineſs, and deſires to promote your pleaſures, you will both read and attend to them; but, if you conſider them in their oppoſite, and very falſe light, as the dictates of a moroſe and ſermonizing father, I am ſure they will be not only unattended to, but unread. Which is the caſe, you can beſt tell me. Advice is ſeldom welcome; and thoſe who want it the moſt, always like it the leaſt. I hope, that your want of experience, which you muſt be conſcious of, will convince you, that you want advice; and that your good ſenſe will incline you to follow it.

Tell me how you paſs your leiſure hours at Leipſig? I know you have not many; and I have too good an opinion of you, to think, that, at this age, you would deſire more. Have you aſſemblies, or public ſpectacles? and of what kind are they? Whatever they are, ſee them all: ſeeing every thing, is the only way not to admire any thing too much.

If you ever take up little tale-books, to amuſe you by ſnatches, I will recommend two French books, which I have already mentioned; they will entertain you, and not without ſome uſe to your mind and your manners. One is, *La maniere de bien penſer dans les ouvrages d'eſprit*, written by *Pere Bouhours*; I believe, you read it once in England, with Monſieur Coderc; but I think that you will do well to read it again, as I know of no book that will form your

taſte better. The other is, *L'Art de plaire dans la Converſation*, by the *Abbé de Bellegarde*, and is by no means uſeleſs, though I will not pretend to ſay, that the art of pleaſing can be reduced to a receipt; if it could, I am ſure, that receipt would be worth purchaſing at any price. Good-ſenſe, and good-nature, are the principal ingredients; and your own obſervation, and the good advice of others, muſt give the right colour and taſte to it. Adieu! I ſhall always love you as you ſhall deſerve.

LETTER CVII.

London, February the 9th, O. S, 1748.

DEAR BOY,

YOU will receive this letter, not from a Secretary of State, but from a private man; for whom, at his time of life, quiet was as fit, and as neceſſary, as labour and activity are for you at your age, and for many years ſtill to come. I reſigned the ſeals, laſt Saturday, to the King; who parted with me moſt graciouſly, and (I may add, for he ſaid ſo himſelf) with regret. As I retire from hurry to quiet, and to enjoy, at my eaſe, the comforts of private and ſocial life, you will eaſily imagine that I have no thoughts of oppoſition, or meddling with buſineſs. *Otium cum dignitate* is my object. The former I now enjoy; and I hope that my conduct and character entitle me to ſome ſhare of the latter. In ſhort, I am now happy; and I found that I could not be ſo in my former public ſituation.

As I like your correſpondence better than that of all the Kings, Princes, and Miniſters in Europe, I ſhall now have leiſure to carry it on more regularly. My letters to you will be written, I

am ſure, by me, and, I hope, read by you, with pleaſure; which, I believe, ſeldom happens, reciprocally, to letters written from and to a Secretary's office.

Do not apprehend that my retirement from buſineſs may be a hindrance to your advancement in it, at a proper time; on the contrary, it will promote it: for, having nothing to aſk for myſelf, I ſhall have the better title to aſk for you. But you have ſtill a ſurer way than this of riſing, and which is wholly in your own power. Make yourſelf neceſſary; which, with your natural parts, you may, by application, do. We are in general, in England, ignorant of foreign affairs; and of the intereſts, views, pretenſions and policy of other Courts. That part of knowledge never enters into our thoughts, nor makes part of our education; for which reaſon, we have fewer proper ſubjects for foreign commiſſions, than any other country in Europe; and, when foreign affairs happen to be debated in Parliament, it is incredible with how much ignorance. The harveſt of foreign affairs being then ſo great, and the labourers ſo few, if you make yourſelf maſter of them, you will make yourſelf neceſſary; firſt as a foreign, and then as a domeſtic Miniſter for that department.

I am extremely well pleaſed with the account, which you give me, of the allotment of your time. Do but go on ſo, for two years longer, and I will aſk no more of you. Your labours will be their own reward; but if you deſire any other, that I can add, you may depend upon it.

I am glad that you perceive the indecency and turpitude of thoſe of your *Commenſaux*, who diſgrace and foul themſelves with dirty w——s and ſcoundrel gameſters. And the light in which, I am ſure, you ſee all reaſonable and decent people conſider them, will be a good warning to you. Adieu.

LETTER

LETTER CVIII.

London, February the 13th, O. S. 1748.

DEAR BOY,

YOUR laſt letter gave me a very ſatisfactory account of your manner of employing your time at Leipſig. Go on ſo but for two years more, and I promiſe you, that you will outgo all the people of your age and time. I thank you for your explication of the *Schriftſaſſen*, and *Amptſaſſen*; and pray let me know the meaning of the *Landſaſſen*. I am very willing that you ſhould take a Saxon ſervant, who ſpeaks nothing but German; which will be a ſure way of keeping up your German, after you leave Germany. But then, I would neither have that man, nor him whom you have already, put out of livery; which makes them both impertinent and uſeleſs. I am ſure, that as ſoon as you ſhall have taken the other ſervant, your preſent man will preſs, extremely, to be out of livery, and valet de chambre; which is as much as to ſay, that he will curl your hair, and ſhave you, but not condeſcend to do any thing elſe. I therefore adviſe you, never to have a ſervant out of livery; and, though you may not always think proper to carry the ſervant, who dreſſes you, abroad in the rain and dirt, behind a coach, or before a chair; yet keep it in your power to do ſo, if you pleaſe, by keeping him in livery.

I have ſeen Monſieur and Madame Flemming, who give me a very good account of you, and of your manners; which, to tell you the plain truth, were what I doubted of the moſt. She told me, that you were eaſy, and not aſhamed; which is a great deal for an Engliſhman, at your age.

I ſet out for the Bath to-morrow, for a month; only to be better than well, and to enjoy, in quiet, the liberty which I have acquired by the reſignation of the ſeals. You ſhall hear from me more at large from thence; and now good night to you.

LETTER CIX.

Bath, February the 16th, O. S. 1748.

DEAR BOY,

THE firſt uſe that I made of my liberty, was to come here, where I arrived yeſterday. My health, though not fundamentally bad, yet, for want of proper attention of late, wanted ſome repairs, which theſe waters never fail giving it. I ſhall drink them a month, and return to London, there to enjoy the comforts of ſocial life, inſtead of groaning under the load of buſineſs. I have given the deſcription of the life that I propoſe to lead for the future, in this motto, which I have put up in the frize of my library in my new houſe;

Nunc veterum libris, nunc ſomno, et inertibus horis
Ducere ſollicitæ jucunda oblivia vitæ.

I muſt obſerve to you, upon this occaſion, that the uninterrupted ſatisfaction which I expect to find in that library, will be chiefly owing to my having employed ſome part of my life, well at your age. I wiſh I had employed it better, and my ſatisfaction would now be complete; but, however, I planted, while young, that degree of knowledge which is now my refuge and my ſhelter. Make your plantations ſtill more extenſive, they will more than pay you for your trouble. I do not regret the time that I paſſed

in pleaſures; they were ſeaſonable, they were the pleaſures of youth, and I enjoyed them while young. If I had not, I ſhould probably have overvalued them now, as we are very apt to do what we do not know: but, knowing them as I do, I know their real value, and how much they are generally overrated. Nor do I regret the time that I have paſſed in buſineſs, for the ſame reaſon; thoſe who ſee only the outſide of it, imagine that it has hidden charms, which they pant after; and nothing but acquaintance can undeceive them. I, who have been behind the ſcenes, both of pleaſure and buſineſs, and have ſeen all the ſprings and pullies of thoſe decorations which aſtoniſh and dazzle the audience, retire, not only without regret, but with contentment and ſatisfaction. But what I do, and ever ſhall regret, is the time which, while young, I loſt in mere idleneſs, and in doing nothing. This is the common effect of the inconſideracy of youth, againſt which I beg you will be moſt carefully upon your guard. The value of moments, when caſt up, is immenſe, if well employed; if thrown away, their loſs is irrecoverable. Every moment may be put to ſome uſe, and that with much more pleaſure than if unemployed. Do not imagine, that, by the employment of time, I mean an uninterrupted application to ſerious ſtudies. No; pleaſures are, at proper times, both as neceſſary and as uſeful: they faſhion and form you for the world; they teach you characters, and ſhow you the human heart in its unguarded minutes. But then remember to make that uſe of them. I have known many people, from lazineſs of mind, go thorough both pleaſure and buſineſs, with equal inattention; neither enjoying the one, nor doing the other: thinking themſelves men of pleaſure, becauſe they were mingled with thoſe who were, and men of buſineſs, becauſe they had buſineſs to do, though they did not do it. Whatever you do, do it to the purpoſe; do it thoroughly,

not

not superficially. *Approfondissez*; go to the bottom of things. Any thing half done, or half known, is, in my mind, neither done nor known at all. Nay worse, for it often misleads. There is hardly any place, or any company, where you may not gain knowledge, if you please; almost every body knows some one thing, and is glad to talk upon that one thing. Seek and you will find, in this world as well as in the next. See every thing, inquire into every thing; and you may excuse your curiosity, and the questions you ask, which otherwise might be thought impertinent, by your manner of asking them; for most things depend a great deal upon the manner. As for example; *I am afraid that I am very troublesome with my questions; but nobody can inform me so well as you*; or something of that kind.

Now, that you are in a Lutheran country, go to their churches, and observe the manner of their public worship; attend to their ceremonies, and inquire the meaning and intention of every one of them. And, as you will soon understand German well enough, attend to their sermons, and observe their manner of preaching. Inform yourself of their church-government; whether it resides in the Sovereign, or in Consistories and Synods. Whence arises the maintenance of their Clergy; whether from tythes, as in England, or from voluntary contributions, or from pensions from the State. Do the same thing when you are in Roman Catholic countries; go to their churches, see all their ceremonies; ask the meaning of them, get the terms explained to you. As for instance; Prime, Tierce, Sexte, Nones, Mattins, Angelus, High Mass, Vespers, Complies, &c. Inform yourself of their several religious Orders, their Founders, their Rules, their Vows, their Habits, their Revenues, &c. But, when you frequent places of public worship, as I would have you go to all the different ones you meet with, remember, that, however erroneous, they are none of them

objects of laughter and ridicule. Honeſt error is to be pitied, not ridiculed. The object of all the public worſhips in the world is the ſame; it is that great eternal Being, who created every thing. The different manners of worſhip are by no means ſubjects of ridicule. Each ſect thinks its own the beſt; and I know no infallible judge, in this world, to decide which is the beſt. Make the ſame inquiries, wherever you are, concerning the revenues, the military eſtabliſhment, the trade, the commerce, and the police of every country. And you would do well to keep a blank paper book, which the Germans call an *Album*; and there, inſtead of deſiring, as they do, every fool they meet with to ſcribble ſomething, write down all theſe things, as ſoon as they come to your knowledge from good authorities.

I had almoſt forgotten one thing, which I would recommend as an object for your curioſity and information, that is the Adminiſtration of Juſtice; which, as it is always carried on in open Court, you may, and I would have you, go and ſee it, with attention and inquiry.

I have now but one anxiety leſt, which is, concerning you. I would have you be, what I know nobody is, perfect. As that is impoſſible, I would have you as near perfection as poſſible. I know nobody in a fairer way towards it than yourſelf, if you pleaſe. Never were ſo much pains taken for any body's education as for yours; and never had any body thoſe opportunities of knowledge and improvement which you have had, and ſtill have. I hope, I wiſh, I doubt, and I fear alternately. This only I am ſure of, that you will prove either the greateſt pain, or the greateſt pleaſure of Yours.

LETTER CX.

Bath, February the 22d, O. S. 1748.

DEAR BOY,

EVERY excellency, and every virtue, has its kindred vice or weakneſs; and, if carried beyond certain bounds, ſinks into the one or the other. Generoſity often runs into Profuſion, Oeconomy into Avarice, Courage into Raſhneſs, Caution into Timidity, and ſo on:—inſomuch that, I believe, there is more judgment required, for the proper conduct of our virtues, than for avoiding their oppoſite vices. Vice, in its true light, is ſo deformed, that it ſhocks us at firſt ſight; and would hardly ever ſeduce us, if it did not, at firſt, wear the maſk of ſome Virtue. But Virtue is, in itſelf, ſo beautiful, that it charms us at firſt ſight; engages us more and more, upon further acquaintance; and, as with other Beauties, we think exceſs impoſſible: it is here that judgment is neceſſary, to moderate and direct the effects of an excellent cauſe. I ſhall apply this reaſoning, at preſent, not to any particular virtue, but to an excellency, which, for want of judgment, is often the cauſe of ridiculous and blameable effects; I mean, great Learning, which, if not accompanied with ſound judgment, frequently carries us into Error, Pride, and Pedantry. As, I hope, you will poſſeſs that excellency in its utmoſt extent, and yet without its too common failings; the hints, which my experience can ſuggeſt, may, probably, not be uſeleſs to you.

Some learned men, proud of their knowledge, only ſpeak to decide, and give judgment without appeal. The conſequence of which is, that mankind, provoked by the inſult, and injured

by

by the oppreſſion, revolt; and, in order to ſhake off the tyranny, even call the lawful authority in queſtion. The more you know, the modeſter you ſhould be: and, (by the bye) that modeſty is the ſureſt way of gratifying your vanity. Even where you are ſure, ſeem rather doubtful: repreſent, but do not pronounce; and, if you would convince others, ſeem open to conviction yourſelf.

Others, to ſhow their learning, or often from the prejudices of a ſchool-education, where they hear of nothing elſe, are always talking of the Ancients, as ſomething more than men, and of the Moderns as ſomething leſs. They are never without a Claſſic or two in their pockets; they ſtick to the old good ſenſe; they read none of the modern traſh; and will ſhow you plainly, that no improvement has been made, in any one art or ſcience, theſe laſt ſeventeen hundred years. I would by no means have you diſown your acquaintance with the Ancients; but ſtill leſs would I have you brag of an excluſive intimacy with them. Speak of the Moderns without contempt, and of the Ancients without idolatry; judge them all by their merits, but not by their ages; and, if you happen to have an Elzevir claſſic in your pocket, neither ſhow it nor mention it.

Some great ſcholars, moſt abſurdly, draw all their maxims, both for public and private life, from what they call Parallel Caſes in the ancient authors; without conſidering, that, in the firſt place, there never were, ſince the creation of the world, two caſes exactly parallel: and, in the next place, that there never was a caſe ſtated, or even known, by any Hiſtorian, with every one of its circumſtances; which, however, ought to be known, in order to be reaſoned from. Reaſon upon the caſe itſelf, and the ſeveral circumſtances that attend it, and act accordingly; but not from the authority of ancient Poets or Hiſtorians. Take into your conſideration, if you pleaſe, caſes ſeemingly analogous; but take

them as helps only, not as guides. We are really ſo prejudiced by our educations; that, as the Ancients deified their Heroes, we deify their Madmen: of which, with all due regard to antiquity, I take Leonidas and Curtius to have been two diſtinguiſhed ones. And yet a ſolid Pedant would, in a ſpeech in Parliament, relative to a tax of two pence in the pound, upon ſome commodity or other, quote thoſe two heroes, as examples of what we ought to do, and ſuffer for our country. I have known theſe abſurdities carried ſo far, by people of injudicious learning, that I ſhould not be ſurprized, if ſome of them were to propoſe, while we are at war with the Gauls, that a number of geeſe ſhould be kept in the Tower, upon account of the infinite advantage which Rome received, *in a parallel caſe*, from a certain number of geeſe in the Capitol. This way of reaſoning, and this way of ſpeaking, will always form a poor politician, and a puerile declaimer.

There is another ſpecies of learned men, who, though leſs dogmatical and ſupercilious, are not leſs impertinent. Theſe are the communicative and ſhining Pedants, who adorn their converſation, even with women, by happy quotations of Greek and Latin, and who have contracted ſuch a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy. As *old* Homer; that *ſly rogue* Horace; *Maro*, inſtead of Virgil; and *Naſo*, inſtead of Ovid. Theſe are often imitated by coxcombs, who have no learning at all; but who have got ſome names, and ſome ſcraps of ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of paſſing for ſcholars. If, therefore, you would avoid the accuſation of pedantry, on one hand, or the ſuſpicion of ignorance, on the other, abſtain from learned oſtentation. Speak the language of the company that you are in; ſpeak it purely, and unlarded with any other. Never ſeem wiſer,

nor

nor more learned, than the people you are with. Wear your learning, like your watch, in a private pocket; and do not pull it out, and ſtrike it, merely to ſhow that you have one. If you are aſked what o'clock it is, tell it; but do not proclaim it hourly and unaſked, like the watchman.

Upon the whole, remember that learning (I mean Greek and Roman learning) is a moſt uſeful and neceſſary ornament, which it is ſhameful not to be maſter of; but, at the ſame time, moſt carefully avoid thoſe errors and abuſes which I have mentioned, and which too often attend it. Remember too, that great modern knowledge is ſtill more neceſſary than ancient; and that you had better know perfectly the preſent, than the old ſtate of Europe; though I would have you well acquainted with both.

I have this moment received your letter of the 17th, N. S. Though, I confeſs, there is no great variety in your preſent manner of life, yet materials can never be wanting for a letter; you ſee, you hear, or you read, ſomething new every day; a ſhort account of which, with your own reflections thereupon, will make out a letter very well. But, ſince you deſire a ſubject, pray ſend me an account of the Lutheran eſtabliſhment in Germany; their religious tenets, their church-government, the maintenance, authority, and titles of their Clergy.

Vittorio Siri, complete, is a very ſcarce and very dear book here; but I do not want it. If your own library grows too voluminous, you will not know what to do with it, when you leave Leipſig. Your beſt way will be, when you go away from thence, to ſend to England, by Hamburgh, all the books that you do not abſolutely want. Yours.

LETTER

LETTER CXI.

Bath, March the 1st, O. S. 1748.

DEAR BOY,

BY Mr. Harte's letter to Mr. Grevenkop, of the 21st February, N. S. I find, that you had been a great while without receiving any letters from me; but, by this time, I dare say, you think you have received enough, and possibly more than you have read; for I am not only a frequent, but a prolix correspondent.

Mr. Harte says, in that letter, that he looks upon Professor Mascow to be one of the ablest men in Europe, in treaty and political knowledge. I am extremely glad of it; for that is what I would have you particularly apply to, and make yourself perfect master of. The treaty part you must chiefly acquire by reading the treaties themselves, and the histories and memoirs relative to them: not but that inquiries and conversations, upon those treaties, will help you greatly, and imprint them better in your mind. In this course of reading, do not perplex yourself, at first, by the multitude of insignificant treaties which are to be found in the *Corps Diplomatique*; but stick to the material ones, which altered the state of Europe, and made a new arrangement among the great Powers: such as the treaties of Munster, Nimeguen, Ryswick, and Utrecht.

But there is one part of political knowledge, which is only to be had by inquiry and conversation; that is, the present state of every Power in Europe, with regard to the three important points of Strength, Revenue, and Commerce. You will, therefore, do well, while you are in Germany, to inform yourself carefully of the military force, the revenues, and the commerce of every

Prince and State of the Empire; and to write down thoſe informations in a little book, kept for that particular purpoſe. To give you a ſpecimen of what I mean:

The Electorate of Hanover.

The revenue is about £. 500,000 a year.

The military eſtabliſhment, in time of war, may be about 25,000 men; but that is the utmoſt.

The trade is chiefly linens, exported from Stade.

There are coarſe woollen manufactures for home-conſumption.

The mines of Hartz produce about £. 100,000 in ſilver, annually.

Such informations you may very eaſily get, by proper inquiries, of every State in Germany, if you will but prefer uſeful to frivolous converſations.

There are many Princes, in Germany, who keep very few or no troops, unleſs upon the approach of danger, or for the ſake of profit, by letting them out, for ſubſidies, to great Powers: in that caſe, you will inform yourſelf what number of troops they could raiſe, either for their own defence, or furniſh to other Powers for ſubſidies.

There is very little trouble, and an infinite uſe, in acquiring of this knowledge. It ſeems to me even to be a more entertaining ſubject, to talk upon, than *la pluïe et le beau tems*.

Though I am ſenſible that theſe things cannot be known with the utmoſt exactneſs, at leaſt by you, yet; you may, however, get ſo near the truth, that the difference will be very immaterial.

Pray let me know if the Roman Catholic worſhip is tolerated in Saxony, any where but at Court; and if public maſs-houſes are allowed

allowed any where elſe in the Electorate. Are the regular Romiſh Clergy allowed; and have they any convents?

Are there any military Orders in Saxony, and what? Is the White Eagle a Saxon or a Poliſh Order? Upon what occaſion, and when, was it founded? What number of Knights?

Adieu! God bleſs you; and may you turn out what I wiſh!

LETTER CXII.

Bath, March the 9th, O. S. 1748.

DEAR BOY,

I Muſt, from time to time, remind you of what I have often recommended to you, and of what you cannot attend to too much; *ſacrifice to the Graces.* The different effects of the ſame things, ſaid or done, when accompanied or abandoned by them, is almoſt inconceivable. They prepare the way to the heart; and the heart has ſuch an influence over the underſtanding, that it is worth while to engage it in our intereſt. It is the whole of women, who are guided by nothing elſe; and it has ſo much to ſay, even with men, and the ableſt men too, that it commonly triumphs in every ſtruggle with the underſtanding. Monſieur de Rochefoucault, in his Maxims, ſays, that *l'eſprit eſt ſouvent la dupe du cœur.* If he had ſaid, inſtead of *ſouvent*, *preſque toujours*, I fear he would have been nearer the truth. This being the caſe, aim at the heart. Intrinſic merit alone will not do: it will gain you the general eſteem of all; but not the particular affection, that is the heart, of any. To engage the affection of any particular perſon, you muſt, over and above your general merit, have ſome particular merit to that perſon; by ſervices done, or offered;

by expreſſions of regard and eſteem; by complaiſance, attentions, &c. for him: and the graceful manner of doing all theſe things opens their way to the heart, and facilitates, or rather inſures, their effects. From your own obſervation, reflect what a diſagreeable impreſſion an awkward addreſs, a ſlovenly figure, an ungraceful manner of ſpeaking, whether ſtuttering, muttering, monotony, or drawling; an unattentive behaviour, &c. make upon you, at firſt ſight, in a ſtranger, and how they prejudice you againſt him, though, for ought you know, he may have great intrinſic ſenſe and merit. And reflect, on the other hand, how much the oppoſites of all theſe things prepoſſeſs you, at firſt ſight, in favour of thoſe who enjoy them. You wiſh to find all good qualities in them, and are in ſome degree diſappointed if you do not. A thouſand little things, not ſeparately to be defined, conſpire to form theſe Graces, this *je ne ſçais quoi*, that always pleaſe. A pretty perſon, genteel motions, a proper degree of dreſs, an harmonious voice, ſomething open and chearful in the countenance, but without laughing; a diſtinct and properly varied manner of ſpeaking: all theſe things, and many others, are neceſſary ingredients in the compoſition of the pleaſing *je ne ſçais quoi*, which every body feels, though no body can deſcribe. Obſerve carefully, then, what diſpléaſes or pleaſes you, in others; and be perſuaded, that, in general, the ſame things will pleaſe or diſpleaſe them, in you. Having mentioned laughing, I muſt particularly warn you againſt it: and I could heartily wiſh, that you may often be ſeen to ſmile, but never heard to laugh, while you live. Frequent and loud laughter is the characteriſtic of folly and ill manners: it is the manner in which the mob expreſs their ſilly joy, at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo ill-bred, as audible laughter. True wit, or ſenſe, never yet made any body laugh; they

they are above it: they pleaſe the mind, and give a chearfulneſs to the countenance. But it is low buffoonery, or ſilly accidents, that always excite laughter; and that is what people of ſenſe and breeding ſhould ſhow themſelves above. A man's going to ſit down, in the ſuppoſition that he has a chair behind him, and falling down upon his breech for want of one, ſets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the diſagreeable noiſe that it makes, and the ſhocking diſtortion of the face that it occaſions. Laughter is eaſily reſtrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its abſurdity. I am neither of a melancholy, nor a Cynical diſpoſition; and am as willing, and as apt to be pleaſed as any body; but I am ſure that, ſince I have had the full uſe of my reaſon, nobody has ever heard me laugh. Many people, at firſt from awkwardneſs and *mauvaiſe honte*, have got a very diſagreeable and ſilly trick of laughing, whenever they ſpeak: and I know a man of very good parts, Mr. Waller, who cannot ſay the commoneſt thing without laughing; which makes thoſe, who do not know him, take him at firſt for a natural fool. This and many other very diſagreeable habits, are owing to *mauvaiſe honte* at their firſt ſetting out in the world. They are aſhamed in company, and ſo diſconcerted that they do not know what they do, and try a thouſand tricks to keep themſelves in countenance; which tricks afterwards grow habitual to them. Some put their fingers in their noſe, others ſcratch their head, others twirl their hats; in ſhort, every awkward, ill-bred body has his trick. But the frequency does not juſtify the thing; and all theſe vulgar habits and awkwardneſs, though not criminal indeed, are moſt carefully to be guarded againſt, as they are great bars in the way of the art of pleaſing. Remem-

ber, that to pleaſe, is almoſt to prevail, or at leaſt a neceſſary previous ſtep to it. You, who have your fortune to make, ſhould more particularly ſtudy this art. You had not, I muſt tell you, when you left England, *les manieres prévenantes*; and I muſt confeſs they are not very common in England: but I hope that your good ſenſe will make you acquire them abroad. If you deſire to make yourſelf conſiderable in the world (as, if you have any ſpirit, you do) it muſt be intirely your own doing: for I may very poſſibly be out of the world at the time you come into it. Your own rank and fortune will not aſſiſt you; your merit and your manners can, alone, raiſe you to figure and fortune. I have laid the foundations of them, by the education which I have given you; but you muſt build the ſuperſtructure yourſelf.

I muſt now apply to you for ſome informations, which I dare ſay you can, and which I deſire you will give me.

Can the Elector of Saxony put any of his ſubjects to death for high treaſon, without bringing them firſt to their trial in ſome public Court of Juſtice?

Can he, by his own authority, confine any ſubject in priſon as long as he pleaſes, without trial?

Can he baniſh any ſubject out of his dominions by his own authority?

Can he lay any tax whatſoever upon his ſubjects, without the conſent of the States of Saxony? and what are thoſe States? how are they elected? what Orders do they conſiſt of? Do the Clergy make part of them? and when, and how often, do they meet?

If two ſubjects of the Elector's are at law, for an eſtate ſituated in the Electorate, in what court muſt this ſuit be tried; and will the deciſion of that court be final, or does there lie an appeal to the Imperial Chamber at Wetzlaer?

What do you call the two chief Courts, or two chief Magiſtrates, of civil and criminal juſtice?

What is the common revenue of the Electorate, one year with another?

What number of troops does the Elector now maintain? and what is the greateſt number that the Electorate is able to maintain.

I do not expect to have all theſe queſtions anſwered at once; but you will anſwer them in proportion as you get the neceſſary and authentic informations.

You are, you ſee, my German Oracle; and I conſult you with ſo much faith, that you need not, like the Oracles of old, return ambiguous anſwers; eſpecially as you have this advantage over them, too, that I only conſult you about paſt, and preſent, but not about what is to come.

I wiſh you a good Eaſter-fair at Leipſig. See, with attention, all the ſhops, drolls, tumblers, rope-dancers, and *hoc genus omne*: but inform yourſelf more particularly of the ſeveral parts of trade there. Adieu.

LETTER CXIII.

London, March the 25th, O. S. 1748.

DEAR BOY,

I AM in great joy at the written and the verbal accounts which I have received lately of you. The former, from Mr. Harte; the latter, from Mr. Trevanion, who is arrived here: they conſpire to convince me that you employ your time well at Leipſig. I am glad to find you conſult your own intereſt, and your own

own pleaſure ſo much; for the knowledge which you will acquire in theſe two years, is equally neceſſary for both. I am likewiſe particularly pleaſed to find, that you turn yourſelf to that ſort of knowledge which is more peculiarly neceſſary for your deſtination: for Mr. Harte tells me you have read, with attention, Caillieres, Pequet, and Richelieu's Letters. The Memoirs of the Cardinal de Retz will both entertain and inſtruct you; they relate to a very intereſting period of the French Hiſtory, the Miniſtry of Cardinal Mazarin, during the minority of Lewis XIV. The characters of all the conſiderable people of that time are drawn, in a ſhort, ſtrong, and maſterly manner; and the political reflections, which are moſt of them printed in Italics, are the juſteſt that ever I met with; they are not the laboured reflections of a ſyſtematical cloſet politician, who, without the leaſt experience of buſineſs, ſits at home and writes maxims; but they are the reflections which a great and able man formed, from long experience, and practice, in great buſineſs. They are true concluſions, drawn from facts, not from ſpeculations.

As Modern Hiſtory is particularly your buſineſs, I will give you ſome rules to direct your ſtudy of it. It begins, properly, with Charlemagne, in the year 800. But as, in thoſe times of ignorance, the Prieſts and Monks were almoſt the only people that could or did write, we have ſcarcely any hiſtories of thoſe times but ſuch as they have been pleaſed to give us; which are compounds of ignorance, ſuperſtition, and party zeal. So that a general notion of what is rather ſuppoſed, than really known to be, the hiſtory of the five or ſix following centuries, ſeems to be ſufficient: and much time would be but ill employed in a minute attention to thoſe legends. But reſerve your utmoſt care, and moſt diligent inquiries, for the fifteenth century, and downwards. Then learning began to revive, and credible hiſtories to be written;

ten; Europe began to take the form, which, to ſome degree, it ſtill retains, at leaſt the foundations of the preſent great Powers of Europe were then laid. Lewis the Eleventh made France, in truth, a Monarchy, or, as he uſed to ſay himſelf, *la mit hors de Page.* Before his time, there were independent provinces in France, as the Dutchy of Brittany, &c. whoſe Princes tore it to pieces, and kept it in conſtant domeſtic confuſion. Lewis the Eleventh reduced all theſe petty States, by fraud, force, or marriage: for he ſcrupled no means to obtain his ends.

About that time, Ferdinand King of Arragon, and Iſabella his wife, Queen of Caſtile, united the whole Spaniſh Monarchy; and drove the Moors out of Spain, who had till then kept poſſeſſion of Granada. About that time too, the Houſe of Auſtria laid the great foundations of its ſubſequent power; firſt, by the marriage of Maximilian with the Heireſs of Burgundy; and then, by the marriage of his ſon Philip, Archduke of Auſtria, with Jane, the daughter of Iſabella, Queen of Spain, and Heireſs of that whole kingdom, and of the Weſt Indies. By the firſt of theſe marriages, the Houſe of Auſtria acquired the ſeventeen Provinces; and by the latter, Spain and America; all which centered in the perſon of Charles the Fifth, ſon of the above-mentioned Archduke, Philip, the ſon of Maximilian. It was upon account of theſe two marriages, that the following Latin Diſtich was made:

Bella gerant alii, Tu felix Auſtria nube,
Nam quæ Mars aliis, dat tibi regna Venus.

This immenſe power, which the Emperor Charles the Fifth found himſelf poſſeſſed of, gave him a deſire for univerſal power (for people never deſire all till they have gotten a great deal) and alarmed France: this ſowed the ſeeds of that jealouſy and enmity, which have flouriſhed ever ſince, between thoſe two great Powers.

Afterwards the Houſe of Auſtria was weakened by the diviſion made by Charles the Fifth of its dominions, between his ſon, Philip the Second of Spain, and his brother Ferdinand; and has ever ſince been dwindling to the weak condition in which it now is. This is a moſt intereſting part of the hiſtory of Europe, of which it is abſolutely neceſſary that you ſhould be exactly and minutely informed.

There are in the hiſtory of moſt countries, certain very remarkable æras, which deſerve more particular inquiry and attention than the common run of hiſtory. Such is the revolt of the ſeventeen Provinces; in the reign of Philip the Second of Spain; which ended in forming the preſent Republic of the Seven United Provinces; whoſe independency was firſt allowed by Spain at the Treaty of Munſter. Such was the extraordinary revolution of Portugal, in the year 1640, in favour of the preſent Houſe of Braganza. Such is the famous revolution of Sweden, when Chriſtian the Second of Denmark, who was alſo King of Sweden, was driven out by Guſtavus Vaſa. And ſuch, alſo, is that memorable æra in Denmark, of 1660; when the States of that kingdom made a voluntary ſurrender of all their rights and liberties to the crown; and changed that free ſtate into the moſt abſolute Monarchy now in Europe. The *Acta Regia*, upon that occaſion, are worth your peruſing. Theſe remarkable periods of Modern Hiſtory deſerve your particular attention, and moſt of them have been treated ſingly by good Hiſtorians, which are worth your reading. The revolutions of Sweden, and of Portugal, are moſt admirably well written, by L'Abbé de Vertot; they are ſhort, and will not take twelve hours reading. There is another book which very well deſerves your looking into, but not worth your buying at preſent, becauſe it is not portable: if you can borrow, or hire it, you ſhould; and that is, *L'Hiſtoire des Traités de Paix*, in two volumes, folio, which make part of the *Corps Diplomatique*.

plomatique. You will there find a ſhort and clear hiſtory, and the ſubſtance of every treaty made in Europe, during the laſt century, from the Treaty of Vervins. Three parts in four of this book are not worth your reading, as they relate to treaties of very little importance; but if you ſelect the moſt conſiderable ones, read them with attention, and take ſome notes, it will be of great uſe to you. Attend chiefly to thoſe in which the great Powers of Europe are the parties; ſuch as the Treaty of the Pyrenées, between France and Spain; the Treaties of Nimeguen and Ryſwick: but, above all, the Treaty of Munſter ſhould be moſt circumſtantially and minutely known to you, as almoſt every treaty made ſince has ſome reference to it. For this, Pere Bougeant is the beſt book you can read, as it takes in The thirty years War, which preceded that treaty. The treaty itſelf, which is made a perpetual law of the Empire, comes in the courſe of your lectures upon the *Jus Publicum Imperii.*

In order to furniſh you with materials for a letter, and, at the ſame time, to inform both you and myſelf of what it is right that we ſhould know, pray anſwer me the following queſtions.

How many companies are there in the Saxon regiments of foot?

How many men in each company?

How many troops in the regiments of horſe and dragoons; and how many men in each?

What number of commiſſioned and non-commiſſioned Officers in a company of foot, or in a troop of horſe or dragoons. N. B. Non-commiſſioned Officers are all thoſe below Enſigns and Cornets.

What is the daily pay of a Saxon foot ſoldier, dragoon, and trooper?

What are the ſeveral ranks of the *Etat Major Général*? N. B. The *Etat Major Général*, is every thing above Colonel. The Auſtrians have no Brigadiers, and the French have no Major Generals, in their *Etat Major*. What have the Saxons? Adieu.

LETTER CXIV.

London, March the 27th, O. S. 1748.

DEAR BOY,

THIS little packet will be delivered to you by one Monſieur Duval, who is going to the fair at Leipſig. He is a jeweller, originally of Geneva, but who has been ſettled here theſe eight or ten years, and a very ſenſible fellow: pray be very civil to him.

As I adviſed you, ſome time ago, to inform yourſelf of the civil and military eſtabliſhments of as many of the Kingdoms and States of Europe, as you ſhould either be in, yourſelf, or be able to get authentic accounts of, I ſend you here a little book, in which, upon the article of Hanover, I have pointed out the ſhort method of putting down theſe informations, by way of helping your memory. The book being lettered, you can immediately turn to whatever article you want; and, by adding interleaves to each letter, may extend your minutes to what particulars you pleaſe. You may get ſuch books made any where; and appropriate each, if you pleaſe, to a particular object. I have myſelf found great utility in this method. If I had known what to have ſent you, by this opportunity, I would have done it. The French ſay, *Que les petits préſens entretiennent l'amitié et que les grands l'augmentent*; but I could not recol-

lect that you wanted any thing, or, at leaſt, any thing that you cannot get as well at Leipſig as here. Do but continue to deſerve, and, I aſſure you, that you ſhall never want any thing I can give.

Do not apprehend that my being out of employment may be any prejudice to you. Many things will happen, before you can be fit for buſineſs; and, when you are fit, whatever my ſituation may be, it will always be in my power to help you in your firſt ſteps; afterwards, you muſt help yourſelf by your own abilities. Make yourſelf neceſſary, and, inſtead of ſoliciting, you will be ſolicited. The thorough knowledge of foreign affairs, the intereſts, the views, and the manners of the ſeveral Courts in Europe, are not the common growth of this country. It is in your power to acquire them; you have all the means. Adieu! Yours.

LETTER CXV.

London, April the 1ſt, O. S. 1748.

DEAR BOY,

I Have not received any letter, either from you or from Mr. Harte, theſe three poſts, which I impute wholly to accidents, between this place and Leipſig; and they are diſtant enough to admit of many. I always take it for granted that you are well, when I do not hear to the contrary; beſides, as I have often told you, I am much more anxious about your doing well, than about your being well; and, when you do not write, I will ſuppoſe that you are doing ſomething more uſeful. Your health will continue, while your temperance continues; and, at your age,

nature

nature takes ſufficient care of the body, provided ſhe is left to herſelf, and that intemperance on one hand, or medicines on the other, do not break in upon her. But it is by no means ſo with the mind, which, at your age particularly, requires great and conſtant care, and ſome phyſic. Every quarter of an hour, well or ill employed, will do it eſſential and laſting good or harm. It requires, alſo, a great deal of exerciſe, to bring it to a ſtate of health and vigour. Obſerve the difference there is between minds cultivated, and minds uncultivated, and you will, I am ſure, think that you cannot take too much pains, nor employ too much of your time in the culture of your own. A drayman is probably born with as good organs as Milton, Locke, or Newton; but, by culture, they are much more above him than he is above his horſe. Sometimes, indeed, extraordinary geniuſes have broken out by the force of nature, without the aſſiſtance of education; but thoſe inſtances are too rare for any body to truſt to; and even they would make a much greater figure, if they had the advantage of education into the bargain. If Shakeſpeare's genius had been cultivated, thoſe beauties, which we ſo juſtly admire in him, would have been undiſgraced by thoſe extravagancies, and that nonſenſe, with which they are frequently accompanied. People are, in general, what they are made, by education and company, from fifteen to five-and-twenty; conſider well, therefore, the importance of your next eight or nine years; your whole depends upon them. I will tell you, ſincerely, my hopes and my fears concerning you. I think you will be a good ſcholar, and that you will acquire a conſiderable ſtock of knowledge of various kinds: but I fear that you neglect what are called little, though, in truth, they are very material things; I mean, a gentleneſs of manners, an engaging addreſs, and an inſinuating behaviour: they are real and ſolid advantages, and none

but thoſe who do not know the world, treat them as trifles. I am told that you ſpeak very quick, and not diſtinctly; this is a moſt ungraceful and diſagreeable trick, which you know I have told you of a thouſand times; pray attend carefully to the correction of it. An agreeable and diſtinct manner of ſpeaking adds greatly to the matter; and I have known many a very good ſpeech unregarded, upon account of the diſagreeable manner in which it has been delivered, and many an indifferent one applauded, from the contrary reaſon. Adieu.

LETTER CXVI.

London, April the 15th, O. S. 1748.

DEAR BOY,

THOUGH I have no letters from you to acknowledge, ſince my laſt to you, I will not let three poſts go from hence without a letter from me. My affection always prompts me to write to you, and I am encouraged to do it, by the hopes that my letters are not quite uſeleſs. You will probably receive this in the midſt of the diverſions of Leipſig fair; at which, Mr. Harte tells me, that you are to ſhine in fine clothes, among fine folks. I am very glad of it, as it is time that you ſhould begin to be formed to the manners of the world in higher life. Courts are the beſt ſchools for that ſort of learning. You are beginning now with the outſide of a Court; and there is not a more gaudy one than that of Saxony. Attend to it, and make your obſervations upon the turn and manners of it, that you may hereafter compare it with other Courts, which you will ſee. And, though you are not yet able to be informed, or to judge of the political conduct and maxims of that Court, yet you may remark

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the forms, the ceremonies, and the exterior ſtate of it. At leaſt, ſee every thing that you can ſee, and know every thing that you can know of it, by aſking queſtions. See likewiſe every thing at the fair, from operas and plays, down to the Savoyards raree-ſhows. Every thing is worth ſeeing once; and the more one ſees, the leſs one either wonders or admires.

Make my compliments to Mr. Harte, and tell him that I have juſt now received his letter, for which I thank him. I am called away, and my letter is therefore very much ſhortened. Adieu.

I am impatient to receive your anſwers to the many queſtions that I have aſked you.

LETTER CXVII.

London, April the 26th, O. S. 1748.

DEAR BOY,

I AM extremely pleaſed with your continuation of the Hiſtory of the Reformation, which is one of thoſe important æras that deſerves your utmoſt attention, and of which you cannot be too minutely informed. You have, doubtleſs, conſidered the cauſes of that great event, and obſerved, that diſappointment and reſentment had a much greater ſhare in it, than a religious zeal, or an abhorrence of the errors and abuſes of Popery.

Luther, an Auguſtin Monk, enraged that his Order, and conſequently himſelf, had not the excluſive privilege of ſelling indulgences, but that the Dominicans were let into a ſhare of that profitable but infamous trade, turns reformer, and exclaims againſt the abuſes, the corruption, and the idolatry, of the Church of Rome; which were certainly groſs enough for him to have ſeen long before,

but

but which he had at leaſt acquieſced in, till what he called the Rights, that is the profit, of his Order came to be touched. It is true, the Church of Rome furniſhed him ample matter for complaint and reformation, and he laid hold of it ably. This ſeems to me the true cauſe of that great and neceſſary work: but, whatever the cauſe was, the effect was good: and the reformation ſpread itſelf by its own truth and fitneſs; was conſcientiouſly received by great numbers in Germany, and other countries; and was ſoon afterwards mixed up with the politics of Princes: and, as it always happens in religious diſputes, became the ſpecious covering of injuſtice and ambition.

Under the pretence of cruſhing Hereſy, as it was called, the Houſe of Auſtria meant to extend and eſtabliſh its power in the Empire: as, on the other hand, many Proteſtant Princes, under the pretence of extirpating idolatry, or, at leaſt, of ſecuring toleration, meant only to enlarge their own dominions or privileges. Theſe views reſpectively, among the Chiefs on both ſides, much more than true religious motives, continued what were called the Religious Wars, in Germany, almoſt uninterruptedly, till the affairs of the two Religions were finally ſettled by the treaty of Munſter.

Were moſt hiſtorical events traced up to their true cauſes, I fear we ſhould not find them much more noble, nor diſintereſted, than Luther's diſappointed avarice; and therefore I look with ſome contempt upon thoſe refining and ſagacious Hiſtorians, who aſcribe all, even the moſt common events, to ſome deep political cauſe; whereas mankind is made up of inconſiſtencies, and no man acts invariably up to his predominant character. The wiſeſt man ſometimes acts weakly, and the weakeſt ſometimes wiſely. Our jarring paſſions, our variable humours, nay our greater or leſſer degree of health and ſpirits, produce ſuch contradictions in our conduct, that, I believe, thoſe are the oftneſt miſtaken, who

aſcribe our actions to the moſt ſeemingly obvious motives: and I am convinced, that a light ſupper, a good night's ſleep, and a fine morning, have ſometimes made a Hero, of the ſame man, who, by an indigeſtion, a reſtleſs night, and a rainy morning, would have proved a coward. Our beſt conjectures, therefore, as to the true ſprings of actions, are but very uncertain; and the actions themſelves are all that we muſt pretend to know from Hiſtory. That Ceſar was murdered by twenty-three conſpirators, I make no doubt; but I very much doubt, that their love of liberty, and of their country, was their ſole, or even principal motive; and I dare ſay that, if the truth were known, we ſhould find that many other motives, at leaſt concurred, even in the great Brutus himſelf; ſuch as pride, envy, perſonal pique, and diſappointment. Nay, I cannot help carrying my Pyrrhoniſm ſtill further, and extending it often to hiſtorical facts themſelves, at leaſt to moſt of the circumſtances with which they are related; and every day's experience confirms me in this hiſtorical incredulity. Do we ever hear the moſt recent fact related exactly in the ſame way, by the ſeveral people who were at the ſame time eye-witneſſes of it? No. One miſtakes, another miſrepreſents; and others warp it a little to their own turn of mind, or private views. A man, who has been concerned in a tranſaction, will not write it fairly; and a man who has not, cannot. But, notwithſtanding all this uncertainty, Hiſtory is not the leſs neceſſary to be known; as the beſt hiſtories are taken for granted, and are the frequent ſubjects both of converſation and writing. Though I am convinced that Ceſar's ghoſt never appeared to Brutus, yet I ſhould be much aſhamed to be ignorant of that fact, as related by the Hiſtorians of thoſe times. Thus the Pagan theology is univerſally received as matter for writing and converſation, though believed now by nobody; and we talk of Jupiter, Mars, Apollo,

&c. as Gods, though we know, that, if they ever exiſted at all, it was only as mere mortal men. This hiſtorical Pyrrhoniſm, then, proves nothing againſt the ſtudy and knowledge of Hiſtory; which, of all other ſtudies, is the moſt neceſſary, for a man who is to live in the world. It only points out to us, not to be too deciſive and peremptory; and to be cautious how we draw inferences, for our own practice, from remote facts, partially or ignorantly related; of which we can, at beſt, but imperfectly gueſs, and certainly not know the real motives. The teſtimonies of Ancient Hiſtory muſt neceſſarily be weaker than thoſe of Modern, as all teſtimony grows weaker and weaker, as it is more and more remote from us. I would therefore adviſe you to ſtudy Ancient Hiſtory, in general, as other people do; that is, not to be ignorant of any of thoſe facts which are univerſally received, upon the faith of the beſt Hiſtorians; and, whether true or falſe, you have them as other people have them. But Modern Hiſtory, I mean particularly that of the three laſt centuries, is what I would have you apply to with the greateſt attention and exactneſs. There the probability of coming at the truth is much greater, as the teſtimonies are much more recent; beſides, anecdotes, memoirs, and original letters, often come to the aid of Modern Hiſtory. The beſt Memoirs that I know of are thoſe of Cardinal de Retz, which I have once before recommended to you; and which I adviſe you to read more than once, with attention. There are many political maxims in theſe Memoirs *, which are moſt of them printed in Italics; pray attend to, and remember them. I never read them, but that my own experience confirms the truth of them. Many of them ſeem trifling, to people who are not uſed to buſineſs; but thoſe who are, feel the truth of them.

* The Maxims here mentioned are inſerted, with a tranſlation, at the end of the ſecond volume.

It is time to put an end to this long, rambling letter; in which, if any one thing can be of uſe to you, it will more than pay the trouble I have taken to write it. Adieu! Yours.

LETTER CXVIII.

London, May the 10th, O. S. 1748.

DEAR BOY,

I Reckon that this letter will find you juſt returned from Dreſden, where you have made your firſt court *Garavanne*. What inclination for Courts this taſte of them may have given you, I cannot tell; but this I think myſelf ſure of, from your good ſenſe, that, in leaving Dreſden, you have left diſſipation too; and have reſumed, at Leipſig, that application, which, if you like Courts, can alone enable you to make a good figure at them. A mere Courtier, without parts or knowledge, is the moſt frivolous and contemptible of all Beings; as, on the other hand, a man of parts and knowledge, who acquires the eaſy and noble manners of a Court, is the moſt perfect. It is a trite, common-place obſervation, that Courts are the ſeats of falſehood and diſſimulation. That, like many, I might ſay moſt, common-place obſervations, is falſe. Falſehood and diſſimulation are certainly to be found at Courts; but where are they not to be found? Cottages have them, as well as Courts; only with worſe manners. A couple of neighbouring farmers, in a village, will contrive and practiſe as many tricks, to over-reach each other at the next market, or to ſupplant each other in the favour of the 'Squire, as any two Courtiers can do to ſupplant each other in the favour of their Prince.

Whatever

Whatever Poets may write, or fools believe, of rural innocence and truth, and of the perfidy of Courts, this is moſt undoubtedly true—that Shepherds and Miniſters are both men; their nature and paſſions the ſame, the modes of them only different.

Having mentioned common-place obſervations, I will particularly caution you againſt either uſing, believing, or approving them. They are the common topics of witlings and coxcombs; thoſe, who really have wit, have the utmoſt contempt for them, and ſcorn even to laugh at the pert things that thoſe would-be wits ſay upon ſuch ſubjects.

Religion is one of their favourite topics; it is all prieſt-craft; and an invention contrived and carried on by Prieſts, of all religions, for their own power and profit: from this abſurd and falſe principle flow the common-place, inſipid jokes and inſults upon the Clergy. With theſe people, every Prieſt, of every religion, is either a public or a concealed unbeliever, drunkard, and whore-maſter; whereas, I conceive, that Prieſts are extremely like other men, and neither the better nor the worſe for wearing a gown or a ſurplice; but, if they are different from other people, probably it is rather on the ſide of religion and morality, or at leaſt decency, from their education and manner of life.

Another common topic for falſe wit, and cold raillery, is Matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public, to the contrary. The huſband certainly wiſhes his wife at the devil, and the wife certainly cuckolds her huſband. Whereas, I preſume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been ſaid over them. The cohabitation, indeed, which is the conſequence of matrimony, makes them either love or hate more, accordingly as they reſpectively

tively deſerve it; but that would be exactly the ſame, between any man and woman, who lived together without being married.

Theſe, and many other common-place reflections upon nations, or profeſſions, in general (which are at leaſt as often falſe as true) are the poor refuge of people who have neither wit nor invention of their own, but endeavour to ſhine in company by ſecond-hand finery. I always put theſe pert jackanapes's out of countenance, by looking extremely grave, when they expect that I ſhould laugh at their pleaſantries; and by ſaying *well, and ſo*; as if they had not done, and that the ſting were ſtill to come. This diſconcerts them; as they have no reſources in themſelves, and have but one ſet of jokes to live upon. Men of parts are not reduced to theſe ſhifts, and have the utmoſt contempt for them: they find proper ſubjects enough for either uſeful or lively converſations; they can be witty without ſatire or common-place, and ſerious without being dull. The frequentation of Courts, checks this petulancy of manners; the good-breeding and circumſpection which are neceſſary, and only to be learned there, correct thoſe pertneſſes. I do not doubt but that you are improved in your manners, by the ſhort viſit which you have made at Dreſden; and the other Courts, which I intend that you ſhall be better acquainted with, will gradually ſmooth you up to the higheſt poliſh. In Courts, a verſatility of genius, and a ſoftneſs of manners, are abſolutely neceſſary; which ſome people miſtake for abject flattery, and having no opinion of one's own; whereas it is only the decent and genteel manner of maintaining your own opinion, and poſſibly of bringing other people to it. The manner of doing things is often more important than the things themſelves; and the very ſame thing may become either pleaſing, or offenſive, by the manner of ſaying or doing it. *Ma-*

teriam

teriam ſuperabat opus, is often ſaid of works of Sculpture; where, though the materials were valuable, as ſilver, gold, &c. the workmanſhip was ſtill more ſo. This holds true, applied to manners; which adorn whatever knowledge or parts people may have; and even make a greater impreſſion, upon nine in ten of mankind, than the intrinſic value of the materials. On the other hand, remember, that what Horace ſays of good writing is juſtly applicable to thoſe who would make a good figure in Courts, and diſtinguiſh themſelves in the ſhining parts of life; *Sapere eſt principium et fons.* A man, who, without a good fund of knowledge and parts, adopts a Court life, makes the moſt ridiculous figure imaginable. He is a machine, little ſuperior to the Court clock; and, as this points out the hours, he points out the frivolous employment of them. He is, at moſt, a comment upon the clock; and, according to the hours that it ſtrikes, tells you, now it is levee, now dinner, now ſupper time, &c. The end which I propoſe by your education, and which *(if you pleaſe)* I ſhall certainly attain, is, to unite in you all the knowledge of a Scholar, with the manners of a Courtier; and to join, what is ſeldom joined in any of my countrymen, Books and the World. They are commonly twenty years old before they have ſpoken to any body above their Schoolmaſter, and the Fellows of their college. If they happen to have learning, it is only Greek and Latin; but not one word of Modern Hiſtory, or Modern Languages. Thus prepared, they go abroad, as they call it; but, in truth, they ſtay at home all that while; for, being very awkward, confoundedly aſhamed, and not ſpeaking the languages, they go into no foreign company, at leaſt none good; but dreſs and ſup with one another only, at the tavern. Such examples, I am ſure, you will not imitate, but even carefully avoid. You will always take care to keep the beſt company

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in the place, where you are, which is the only uſe of travelling: and (by the way) the pleaſures of a gentleman are only to be found in the beſt company; for that riot which low company, moſt falſely and impudently, call pleaſure, is only the ſenſuality of a ſwine.

I aſk hard and uninterrupted ſtudy, from you, but one year more; after that, you ſhall have, every day, more and more time for your amuſements. A few hours each day will then be ſufficient for application, and the others cannot be better employed than in the pleaſures of good company. Adieu.

LETTER CXIX.

London, May the 17th, O. S. 174[illegible].

DEAR BOY,

I Received, yeſterday, your letter of the 16th, N. S. and have, in conſequence of it, written, this day, to Sir Charles Williams, to thank him for all the civilities he has ſhown you. Your firſt ſetting out at Court has, I find, been very favourable; and his Poliſh Majeſty has diſtinguiſhed you. I hope you received that mark of diſtinction with reſpect, and with ſteadineſs, which is the proper behaviour of a man of faſhion. People of a low, obſcure education, cannot ſtand the rays of greatneſs; they are frightened out of their wits when Kings and great Men ſpeak to them; they are awkward, aſhamed, and do not know what nor how to anſwer: whereas *les honnêtes gens* are not dazzled by ſuperior rank: they know and pay all the reſpect that is due to it; but they do it without being diſconcerted; and can converſe juſt as eaſily with a King, as with any one of his ſubjects. That is the great advantage of being introduced young into good com-

pany, and been uſed early to converſe with one's ſuperiors. How many men have I ſeen here, who, after having had the full benefit of an Engliſh education, firſt at ſchool, and then at the univerſity; when they have been preſented to the King, did not know whether they ſtood upon their heads or their heels? If the King ſpoke to them, they were annihilated; they trembled, endeavoured to put their hands in their pockets and miſſed them, let their hats fall, and were aſhamed to take them up; and, in ſhort, put themſelves in every attitude but the right, that is, the eaſy and natural one. The Characteriſtic of a well-bred man is, to converſe with his inferiors without inſolence, and with his ſuperiors with reſpect, and with eaſe. He talks to Kings, without concern; he trifles with women of the firſt condition, with familiarity, gaiety, but reſpect; and converſes with his equals, whether he is acquainted with them or not, upon general, common topics, that are not, however, quite frivolous, without the leaſt concern of mind, or awkwardneſs of body: neither of which can appear to advantage, but when they are perfectly eaſy.

The tea-things, which Sir Charles Williams has given you, I would have you make a preſent of to your Mamma, and ſend them to her by Duval, when he returns. You owe her, not only duty, but likewiſe great obligations, for her care and tenderneſs; and, conſequently, cannot take too many opportunities of ſhowing your gratitude.

I am impatient to receive your account of Dreſden, and likewiſe your anſwers to the many queſtions that I aſked you.

Adieu for this time, and God bleſs you!

LETTER CXX.

London, May the 27th, O. S. 1748.

DEAR BOY,

THIS, and the two next years, make ſo important a period of your life, that I cannot help repeating to you my exhortations, my commands, and (what I hope will be ſtill more prevailing with you than either) my earneſt entreaties, to employ them well. Every moment that you now loſe, is ſo much character and advantage loſt; as, on the other hand, every moment that you now employ uſefully, is ſo much time wiſely laid out, at moſt prodigious intereſt. Theſe two years muſt lay the foundations of all the knowledge that you will ever have; you may build upon them afterwards as much as you pleaſe, but it will be too late to lay any new ones. Let me beg of you, therefore, to grudge no labour nor pains to acquire, in time, that ſtock of knowledge, without which you never can riſe, but muſt make a very inſignificant figure in the world. Conſider your own ſituation; you have not the advantage of rank and fortune to bear you up; I ſhall, very probably, be out of the world, before you can properly be ſaid to be in it. What then will you have to rely on but your own merit? That alone muſt raiſe you, and that alone will raiſe you, if you have but enough of it. I have often heard and read of oppreſſed and unrewarded merit, but I have oftener (I might ſay always) ſeen great merit make its way, and meet with its reward, to a certain degree at leaſt, in ſpight of all difficulties. By merit, I mean the moral virtues, knowledge, and manners; as to the moral virtues, I ſay nothing to you, they ſpeak beſt for themſelves, nor can I ſuſpect that they want any recommendation with you; I will, therefore, only

only assure you, that, without them, you will be most unhappy.

As to knowledge, I have often told you, and I am persuaded you are thoroughly convinced, how absolutely necessary it is to you, whatever your destination may be. But as knowledge has a most extensive meaning, and as the life of man is not long enough to acquire, nor his mind capable of entertaining and digesting all parts of knowledge, I will point out those to which you should particularly apply, and which, by application, you may make yourself perfect master of. Classical knowledge, that is Greek and Latin, is absolutely necessary for every body; because every body has agreed to think and to call it so. And the word *illiterate*, in its common acceptation, means a man who is ignorant of those two languages. You are by this time, I hope, pretty near master of both, so that a small part of the day dedicated to them, for two years more, will make you perfect in that study. Rhetoric, Logic, a little Geometry, and a general notion of Astronomy, must, in their turns, have their hours too; not that I desire you should be deep in any one of these; but, it is fit, you should know something of them all. The knowledge more particularly useful and necessary for you, considering your destination, consists of Modern Languages, Modern History, Chronology, and Geography; the Laws of Nations, and the *jus publicum Imperii*. You must absolutely speak all the modern languages, as purely and correctly as the natives of the respective countries: for whoever does not speak a language perfectly and easily, will never appear to advantage in conversation, nor treat with others in it upon equal terms. As for French, you have it very well already; and must necessarily, from the universal usage of that language, know it better and better every day: so that I am in no pain about that.

German, I ſuppoſe, you know pretty well by this time, and will be quite maſter of it before you leave Leipſig: at leaſt I am ſure you may. Italian and Spaniſh will come in their turns, and, indeed, they are both ſo eaſy, to one who knows Latin and French, that neither of them will coſt you much time or trouble. Modern Hiſtory, by which I mean particularly the Hiſtory of the laſt three centuries, ſhould be the object of your greateſt and conſtant attention, eſpecially thoſe parts of it which relate more immediately to the great Powers of Europe. This ſtudy you will carefully connect with Chronology and Geography; that is, you will remark and retain the dates of every important event; and always read with the map by you, in which you will conſtantly look for every place mentioned: this is the only way of retaining Geography; for, though it is ſoon learned by the lump, yet, when only ſo learned, it is ſtill ſooner forgot.

Manners, though the laſt, and it may be the leaſt ingredient of real merit, are, however, very far from being uſeleſs in its compoſition; they adorn, and give an additional force and luſtre to both virtue and knowledge. They prepare and ſmooth the way for the progreſs of both; and are, I fear, with the bulk of mankind, more engaging than either. Remember, then, the infinite advantage of Manners; cultivate and improve your own to the utmoſt: good ſenſe will ſuggeſt the great rules to you, good company will do the reſt. Thus you ſee how much you have to do, and how little time to do it in: for when you are thrown out into the world, as in a couple of years you muſt be, the unavoidable diſſipation of company, and the neceſſary avocations of ſome kind of buſineſs or other, will leave you no time to undertake new branches of knowledge; you may indeed, by a prudent allotment of your time, reſerve ſome to compleat and finiſh the building; but you will never find enough to lay new foundations. I have ſuch

an opinion of your underſtanding, that I am convinced you are ſenſible of theſe truths; and that, however hard and laborious your preſent uninterrupted application may ſeem to you, you will rather increaſe than leſſen it. For God's ſake, my dear boy, do not ſquander away one moment of your time, for every moment may be now moſt uſefully employed. Your future fortune, character, and figure in the world, entirely depend upon your uſe or abuſe of the two next years. If you do but employ them well, what may you not reaſonably expect to be in time? and, if you do not, what may I not reaſonably fear you will be? You are the only one I ever knew, of this country, whoſe education was, from the beginning, calculated for the department of foreign affairs: in conſequence of which, if you will invariably purſue, and diligently qualify yourſelf for that object, you may make yourſelf abſolutely neceſſary to the Government; and, after having received orders as a Miniſter abroad, ſend orders, in your turn, as Secretary of State at home. Moſt of our Miniſters abroad have taken up that department occaſionally, without having ever thought of foreign affairs before; many of them, without ſpeaking any one foreign language; and all of them, without the Manners which are abſolutely neceſſary towards being well received, and making a figure at foreign Courts. They do the buſineſs accordingly, that is, very ill: they never get into the ſecrets of thoſe Courts, for want of inſinuation and addreſs: they do not gueſs at their views, for want of knowing their intereſts: and, at laſt, finding themſelves very unfit for, ſoon grow weary of, their commiſſions, and are impatient to return home; where they are but too juſtly laid aſide and neglected. Every moment's converſation may, if you pleaſe, be of uſe to you: in this view, every public event, which is the common topic of converſation, gives you an opportunity of getting ſome information. For example;

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the preliminaries of peace, lately concluded at Aix-la-Chapelle, will be the common ſubject of moſt converſations; in which you will take care to aſk the proper queſtions: as, what is the meaning of the Aſſiento contract for negroes, between England and Spain; what the annual ſhip; when ſtipulated; upon what account ſuſpended, &c. You will, likewiſe, inform yourſelf about Guaſtalla, now given to Don Philip, together with Parma and Placentia: who they belonged to before; what claim or pretenſions Don Philip had to them; what they are worth; in ſhort, every thing concerning them. The ceſſions, made by the Queen of Hungary to the King of Sardinia, are, by theſe preliminaries, confirmed and ſecured to him: you will inquire, therefore, what they are, and what they are worth. This is the kind of knowledge which you ſhould be moſt thoroughly maſter of, and in which, converſation will help you almoſt as much as books: but both are beſt. There are hiſtories of every conſiderable Treaty, from that of Weſtphalia to that of Utrecht, incluſively; all which I would adviſe you to read. Pere Bougeant's, of the Treaty of Weſtphalia, is an excellent one; thoſe of Nimeguen, Ryſwick, and Utrecht, are not ſo well written; but are, however, very uſeful. *L'Hiſtoire des Traités de Paix*, in two volumes folio, which I recommended to you ſome time ago, is a book that you ſhould often conſult, when you hear mention made of any treaty concluded in the ſeventeenth century.

Upon the whole, if you have a mind to be conſiderable, and to ſhine hereafter, you muſt labour hard now. No quickneſs of parts, no vivacity, will do long, or go far, without a ſolid fund of knowledge: and that fund of knowledge will amply repay all the pains that you can take in acquiring it. Reflect ſeriouſly, within yourſelf, upon all this, and aſk yourſelf, whether I can have any view, but your intereſt, in all that I recommend to you.

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It is the result of my experience, and flows from that tenderneſs and affection with which, while you deſerve them, I ſhall be

Yours.

Make my compliments to Mr. Harte, and tell him, that I have received his letter of the 24th, N. S.

LETTER CXXI.

London, May the 31ſt, O. S. 1748.

DEAR BOY,

I HAVE received, with great ſatisfaction, your letter of the 28th N. S. from Dreſden: it finiſhes your ſhort but clear account of the Reformation; which is one of thoſe intereſting periods of Modern Hiſtory, that cannot be too much ſtudied nor too minutely known by you. There are many great events in Hiſtory, which, when once they are over, leave things in the ſituation in which they found them. As for inſtance, the late war; which, excepting the eſtabliſhment in Italy for Don Philip, leaves things pretty much *in ſtatu quo*; a mutual reſtitution of all acquiſitions being ſtipulated by the preliminaries of the peace. Such events undoubtedly deſerve your notice, but yet not ſo minutely as thoſe, which are not only important in themſelves, but equally (or it may be more) important by their conſequences too: of this latter ſort were, the progreſs of the Chriſtian Religion in Europe; the invaſion of the Goths; the diviſion of the Roman Empire into Weſtern and Eaſtern; the eſtabliſhment and rapid progreſs of Mahometaniſm; and, laſtly, the Reformation: all which events produced the greateſt changes in the affairs of Europe, and to one

or other of which, the preſent ſituation of all the parts of it is to be traced up.

Next to theſe, are thoſe events which more immediately affect particular States and Kingdoms, and which are reckoned merely local, though their influence may, and indeed very often does, indirectly, extend itſelf further; ſuch as civil wars, and revolutions, from which a total change in the form of government frequently flows. The civil wars in England, in the reign of King Charles I. produced an intire change of the Government here, from a limited Monarchy to a Commonwealth, at firſt, and afterwards to abſolute Power, uſurped by Cromwell, under the pretence of Protection, and the title of Protector.

The Revolution, in 1688, inſtead of changing, preſerved our form of government; which King James II. intended to ſubvert, and eſtabliſh abſolute power in the Crown.

Theſe are the two great epochas in our Engliſh Hiſtory, which I recommend to your particular attention.

The league formed by the Houſe of Guiſe, and fomented by the artifices of Spain, is a moſt material part of the hiſtory of France. The foundation of it was laid in the reign of Henry II. but the ſuperſtructure was carried on through the ſucceſſive reigns of Francis II. Charles IX. and Henry III. till at laſt it was cruſhed, partly by the arms, but more by the apoſtacy, of Henry IV.

In Germany, great events have been frequent, by which the Imperial dignity has always either gotten or loſt: and ſo far they have affected the conſtitution of the Empire. The Houſe of Auſtria kept that dignity to itſelf for near two hundred years, during which time it was always attempting to extend its power, by incroaching upon the rights and privileges of the other States of the Empire; till, at the end of the *bellum tricennale*, the Treaty of Munſter, of which France is guarantee, fixed the reſpective claims.

Italy

Italy has been conſtantly torn to pieces, from the time of the Goths, by the Popes and the Anti-popes, ſeverally ſupported by other great Powers of Europe, more as their intereſt than as their religion led them. By the pretenſions alſo of France, and the Houſe of Auſtria, upon Naples, Sicily, and the Milaneſe; not to mention the various leſſer cauſes of ſquabbles there, for the little States, ſuch as Ferrara, Parma, Montferrat, &c.

The Popes, till lately, have always taken a conſiderable part, and had great influence in the affairs of Europe: their Excommunications, Bulls, and Indulgences, ſtood inſtead of armies, in the times of ignorance and bigotry; but now, that mankind is better informed, the ſpiritual authority of the Pope is not only leſs regarded, but even deſpiſed, by the Catholic Princes themſelves; and his Holineſs is actually little more than Biſhop of Rome, with large temporalities; which he is not likely to keep longer than till the other greater Powers in Italy ſhall find their conveniency in taking them from him. Among the modern Popes, Leo the Xth, Alexander the VIth, and Sixtus Quintus, deſerve your particular notice. The firſt, among other things, for his own learning and taſte, and for his encouragement of the reviving Arts and Sciences in Italy. Under his protection, the Greek and Latin Claſſics were moſt excellently tranſlated into Italian; Painting flouriſhed and arrived at its perfection; and Sculpture came ſo near the Ancients, that the works of his time, both in marble and bronze, are now called *Antico-Moderno*.

Alexander the VIth, together with his natural ſon, Ceſar Borgia, was famous for his wickedneſs; in which he, and his ſon too, ſurpaſſed all imagination. Their lives are well worth your reading. They were poiſoned, themſelves, by the poiſoned wine which they had prepared for others: the father died of it, but Ceſar recovered.

Sixtus the Vth was the ſon of a ſwineherd; and raiſed himſelf to the Popedom by his abilities: he was a great knave, but an able and a ſingular one.

Here is Hiſtory enough for to-day; you ſhall have ſome more ſoon. Adieu.

LETTER CXXII.

London, June the 21ſt, O. S. 1748.

DEAR BOY,

YOUR very bad enunciation runs ſo much in my head, and gives me ſuch real concern, that it will be the ſubject of this, and, I believe, of many more letters. I congratulate both you and myſelf, that I was informed of it (as I hope) in time to prevent it; and ſhall ever think myſelf, as hereafter you will, I am ſure, think yourſelf, infinitely obliged to Sir Charles Williams, for informing me of it. Good God! if this ungraceful and diſagreeable manner of ſpeaking had, either by your negligence or mine, become habitual to you, as in a couple of years more it would have been, what a figure would you have made in company, or in a public aſſembly? Who would have liked you in the one, or have attended to you in the other? Read what Cicero and Quintilian ſay of Enunciation, and ſee what a ſtreſs they lay upon the gracefulneſs of it; nay, Cicero goes further, and even maintains, that a good figure is neceſſary for an Orator; and, particularly, that he muſt not be *vaſtus*; that is, overgrown and clumſy. He ſhows by it, that he knew mankind well, and knew the powers of an agreeable figure and a graceful manner. Men, as well as women, are much oftener led by their hearts, than by their underſtandings. The way to the heart is, thorough the

ſenſes; pleaſe their eyes and their ears, and the work is half done. I have frequently known a man's fortune decided for ever by his firſt addreſs. If it is pleaſing, people are hurried involuntarily into a perſuaſion that he has a merit, which poſſibly he has not; as, on the other hand, if it is ungraceful, they are immediately prejudiced againſt him; and unwilling to allow him the merit which, it may be, he has. Nor is this ſentiment ſo unjuſt and unreaſonable as at firſt it may ſeem; for, if a man has parts, he muſt know of what infinite conſequence it is to him to have a graceful manner of ſpeaking, and a genteel and pleaſing addreſs: he will cultivate and improve them to the utmoſt. Your figure is a good one; you have no natural defect in the organs of ſpeech; your addreſs may be engaging, and your manner of ſpeaking graceful, if you will; ſo that, if they are not ſo, neither I, nor the world, can aſcribe it to any thing but your want of parts. What is the conſtant and juſt obſervation, as to all actors upon the ſtage? Is it not, that thoſe who have the beſt ſenſe always ſpeak the beſt, though they may happen not to have the beſt voices? They will ſpeak plainly, diſtinctly, and with the proper emphaſis, be their voices ever ſo bad. Had Roſcius ſpoken *quick*, *thick*, and *ungracefully*, I will anſwer for it, that Cicero would not have thought him worth the oration which he made in his favour. Words were given us to communicate our ideas by; and there muſt be ſomething inconceivably abſurd, in uttering them in ſuch a manner, as that either people cannot underſtand them, or will not deſire to underſtand them. I tell you, truly and ſincerely, that I ſhall judge of your parts by your ſpeaking gracefully or ungracefully. If you have parts, you will never be at reſt till you have brought yourſelf to a habit of ſpeaking moſt gracefully; for I aver, that it is in your power. You will deſire Mr. Harte, that you may read aloud to him, every

day; and that he will interrupt and correct you, every time that you read too faſt, do not obſerve the proper ſtops, or lay a wrong emphaſis. You will take care to open your teeth when you ſpeak; to articulate every word diſtinctly; and to beg of Mr. Harte, Mr. Eliot, or whoever you ſpeak to, to remind, and ſtop you, if ever you fall into the rapid and unintelligible mutter. You will even read aloud to yourſelf, and tune your utterance to your own ear; and read at firſt much ſlower than you need to do, in order to correct yourſelf of that ſhameful trick of ſpeaking faſter than you ought. In ſhort, you will make it your buſineſs, your ſtudy, and your pleaſure, to ſpeak well, if you think right. Therefore, what I have ſaid in this, and in my laſt, is more than ſufficient, if you have ſenſe; and ten times more would not be ſufficient, if you have not: ſo here I reſt it.

Next to graceful ſpeaking, a genteel carriage, and a graceful manner of preſenting yourſelf, are extremely neceſſary, for they are extremely engaging; and careleſſneſs in theſe points is much more unpardonable, in a young fellow, than affectation. It ſhows an offenſive indifference about pleaſing. I am told by one here, who has ſeen you lately, that you are awkward in your motions, and negligent of your perſon: I am ſorry for both; and ſo will you, when it will be too late, if you continue ſo ſome time longer. Awkwardneſs of carriage is very alienating; and a total negligence of dreſs, and air, is an impertinent inſult upon cuſtom and faſhion. You remember Mr. * * * very well, I am ſure, and you muſt conſequently remember his extreme awkwardneſs; which, I can aſſure you, has been a great clog to his parts and merit, that have, with much difficulty, but barely counterbalanced it at laſt. Many, to whom I have formerly commended him, have anſwered me, That they were ſure he could not have parts, becauſe he was ſo awkward; ſo much are people, as I ob-

ſerved to you before, taken by the eye. Women have great influence, as to a man's faſhionable character; and an awkward man will never have their votes; which, by the way, are very numerous, and much oftener counted than weighed. You ſhould therefore give ſome attention to your dreſs, and to the gracefulneſs of your motions. I believe, indeed, that you have no perfect model for either, at Leipſig, to form yourſelf upon; but, however, do not get a habit of neglecting either: and attend properly to both, when you go to Courts; where they are very neceſſary, and where you will have good maſters, and good models for both. Your exerciſes of riding, fencing, and dancing, will civilize and faſhion your body and your limbs, and give you, if you will but take it, *l'air d'un honnête homme*.

I will now conclude, with ſuggeſting one reflection to you; which is, that you ſhould be ſenſible of your good fortune, in having one who intereſts himſelf enough in you, to inquire into your faults, in order to inform you of them. Nobody but myſelf would be ſo ſolicitous, either to know or correct them; ſo that you might conſequently be ignorant of them yourſelf; for our own ſelf-love draws a thick veil between us and our faults. But when you hear yours from me, you may be ſure that you hear them from one, who, for your ſake only, deſires to correct them; from one whom you cannot ſuſpect of any partiality but in your favour; and from one who heartily wiſhes that his care of you, as a Father, may, in a little time, render every care unneceſſary but that of a Friend. Adieu.

P. S. I condole with you for the untimely and violent death of the tuneful Matzel *.

* The Editor being in poſſeſſion of the original of the following Letter and Copy of Verſes, which are ſo very appoſite to the ſubject mentioned in the Poſtſcript, thinks that they

they may be agreeable to the Public, although not written by the late Earl of Cheſterfield, and already inſerted in the fourth volume of Dodſley's Collection.

Letter by Sir Charles Hanbury Williams.

To Philip Stanhope, Eſquire, then at Leipſig.

Dear Stanhope, Dreſden, the 10th June, 1748.

A Curſed large, frightful, blood-thirſty, horrible, fierce black cat got into my room, on Saturday-night; and, yeſterday-morning, we found ſome few remains of Matzel; but traces enough to prove he had been murdered in the night by that infernal cat. Stevens cried, Dick curſed and ſwore, and I ſtood dumb with grief; which, I believe, would have choaked me, if I had not given vent to it in the following Ode: which I have addreſſed to you, to make you the only amends in my power for the loſs of ſenſible, obedient, harmonious, Matzel.

To Philip Stanhope, Eſquire,

Upon the death of Matzel, a favourite Bullfinch, that was mine, and which he had the reverſion of, whenever I left Dreſden.

——————— *Fungar inani*
Munere.

I.

TRY not, my Stanhope, 'tis in vain,
To ſtop your tears, to hide your pain,
Or check your honeſt rage.
Give ſorrow and revenge their ſcope;
My preſent joy, your future hope,
Lies murdered in his cage.

II.

Matzel's no more——Ye Graces, Loves,
Ye Linnets, Nightingales, and Doves,
Attend th' untimely bier.
Let every ſorrow be expreſt;
Beat with your wings each mournful breaſt,
And drop the nat'ral tear.

III. For

III.

For thee, my Bird, the ſacred Nine,
Who lov'd thy tuneful notes, ſhall join
In thy funereal verſe.
My painful taſk ſhall be to write
Th' eternal dirge which they indite,
And hang it on thy herſe.

IV.

In height of ſong, in beauty's pride,
By fell Grimalkin's claws he dy'd;
But vengeance ſhall have way:
On pains and torture I'll refine;
Yet, Matzel, that one death of thine
His nine will ill repay.

V.

In vain I lov'd, in vain I mourn,
My bird, who, never to return,
Is fled to happier ſhades;
Where Leſbia's ſhall for him prepare
The place moſt charming and moſt fair
Of all th' Elyſian glades.

VI.

There ſhall thy notes in cypreſs grove
Sooth wretched ghoſts that dy'd for love.
There ſhall thy plaintive ſtrain
Lull impious Phædra's endleſs grief,
To Procris yield ſome ſhort relief,
And ſoften Dido's pain.

LETTER

LETTER CXXIII.

London, July the 1st, O. S. 1748.

DEAR BOY,

I AM extremely well pleaſed with the courſe of ſtudies which Mr. Harte informs me you are now in, and with the degree of application which he aſſures me you have to them. It is your intereſt to do ſo, as the advantage will be all your own. My affection for you makes me both wiſh and endeavour that you may turn out well; and, according as you do turn out, I ſhall be either proud or aſhamed of you. But as to mere intereſt, in the common acceptation of that word, it would be mine that you ſhould turn out ill; for you may depend upon it, that whatever you have from me ſhall be moſt exactly proportioned to your deſert. Deſerve a great deal, and you ſhall have a great deal; deſerve little, and you ſhall have but a little; and, be good for nothing at all, and, I aſſure you, you ſhall have nothing at all.

Solid knowledge, as I have often told you, is the firſt and great foundation of your future fortune and character; for I never mention the two much greater points to you, of Religion and Morality, becauſe I cannot poſſibly ſuſpect you as to either of them. This ſolid knowledge you are in a fair way of acquiring; you may if you pleaſe; and, I will add, that nobody ever had the means of acquiring it more in their power than you have. But remember, that Manners muſt adorn Knowledge, and ſmooth its way through the world. Like a great, rough diamond, it may do very well in a cloſet, by way of curioſity, and alſo for its intrinſic value; but it will never be worn, nor ſhine, if it is not poliſhed. It is upon this article, I confeſs,

that

that I ſuſpect you the moſt, which makes me recur to it ſo often; for I fear that you are apt to ſhow too little attention to every body, and too much contempt to many. Be convinced, that there are no perſons ſo inſignificant and inconſiderable, but may, ſome time or other, and in ſome thing or other, have it in their power to be of uſe to you; which they certainly will not, if you have once ſhown them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. It implies a diſcovery of weakneſſes, which we are much more careful to conceal than crimes. Many a man will confeſs his crimes to a common friend, but I never knew a man who would tell his ſilly weakneſſes to his moſt intimate one. As many a friend will tell us our faults without reſerve, who will not ſo much as hint at our follies: that diſcovery is too mortifying to our ſelf-love, either to tell another, or to be told of, one's-ſelf. You muſt, therefore, never expect to hear of your weakneſſes, or your follies, from any body but me; thoſe I will take pains to diſcover, and whenever I do, ſhall tell you of them.

Next to Manners, are exterior graces of perſon and addreſs; which adorn Manners, as Manners adorn Knowledge. To ſay that they pleaſe, engage, and charm, as they moſt indiſputably do, is ſaying, that one ſhould do every thing poſſible to acquire them. The graceful manner of ſpeaking, is, particularly, what I ſhall always hollow in your ears, as Hotſpur hollowed *Mortimer* to Henry IV; and, like him too, I have aimed to have a Starling taught to ſay, *ſpeak diſtinctly and gracefully*, and ſend him you, to replace your loſs of the unfortunate Matzel; who, by the way, I am told, ſpoke his language very diſtinctly and gracefully.

As, by this time, you muſt be able to write German tolerably well, I deſire, that you will not fail to write a German letter, in the German character, once every fortnight, to Mr. Grevenkop; which will make it more familiar to you, and enable me to judge how you improve in it.

Do not forget to anſwer me the queſtions, which I aſked you a great while ago, in relation to the conſtitution of Saxony; and alſo, the meaning of the words *Landſaſſii* and *Amptſaſſii*.

I hope you do not forget to inquire into the affairs of Trade and Commerce, nor to get the beſt accounts, you can, of the commodities and manufactures, exports and imports, of the ſeveral countries where you may be, and their groſs value.

I would likewiſe have you attend to the reſpective Coins, gold, ſilver, copper, *&c.* and their value, compared with our Coins: for which purpoſe, I would adviſe you to put up, in a ſeparate piece of paper, one piece of every kind, wherever you ſhall be, writing upon it the name and the value. Such a collection will be curious enough in itſelf; and that ſort of knowledge will be very uſeful to you in your way of buſineſs, where the different value of money often comes in queſtion.

I am going to Cheltenham to-morrow, leſs for my health, which is pretty good, than for the diſſipation and amuſement of the journey. I ſhall ſtay about a fortnight.

L'Abbé Mably's *Droit de l'Europe*, which Mr. Harte is ſo kind as to ſend me, is worth your reading. Adieu.

LETTER

LETTER CXXIV.

Cheltenham, July the 6th, O. S. 1748.

DEAR BOY,

YOUR ſchool-fellow, Lord Pulteney, ſet out laſt week for Holland, and will, I believe, be at Leipſig ſoon after this letter: you will take care to be extremely civil to him, and to do him any ſervice that you can, while you ſtay there; let him know that I wrote to you to do ſo. As being older, he ſhould know more than you; in that caſe, take pains to get up to him; but if he does not, take care not to let him feel his inferiority. He will find it out of himſelf, without your endeavours; and that cannot be helped: but nothing is more inſulting, more mortifying, and leſs forgiven, than avowedly to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the two laſt articles, it is unjuſt, they not being in his power; and, in the firſt, it is both ill-bred and ill-natured. Good-breeding, and good-nature, do incline us rather to help and raiſe people up to ourſelves, than to mortify and depreſs them: and, in truth, our own private intereſt concurs in it, as it is making ourſelves ſo many friends, inſtead of ſo many enemies. The conſtant practiſe of what the French call *les Attentions*, is a moſt neceſſary ingredient in the art of pleaſing; they flatter the ſelf-love of thoſe to whom they are ſhown; they engage, they captivate, more than things of much greater importance. The duties of ſocial life, every man is obliged to diſcharge; but theſe Attentions are voluntary acts, the free-will offerings of good-breeding and good-nature; they are received, remembered, and returned as ſuch. Women, particularly, have a right to

them; and any omiſſion, in that reſpect, is downright ill-breeding.

Do you employ your whole time in the moſt uſeful manner? I do not mean, do you ſtudy all day long? nor do I require it. But I mean, do you make the moſt of the reſpective allotments of your time? While you ſtudy, is it with attention? When you divert yourſelf, is it with ſpirit? Your diverſions may, if you pleaſe, employ ſome part of your time very uſefully. It depends intirely upon the nature of them. If they are futile and frivolous, it is time worſe than loſt, for they will give you an habit of futility. All gaming, field-ſports, and ſuch ſort of amuſements, where neither the underſtanding nor the ſenſes have the leaſt ſhare, I look upon as frivolous, and as the reſources of little minds, who either do not think, or do not love to think. But the pleaſures of a man of parts, either flatter the ſenſes or improve the mind; I hope, at leaſt, that there is not one minute of the day in which you do nothing at all. Inaction, at your age, is unpardonable.

Tell me what Greek and Latin books you can now read with eaſe. Can you open Demoſthenes at a venture, and underſtand him? Can you get through an Oration of Cicero, or a Satire of Horace, without difficulty? What German book do you read, to make yourſelf maſter of that language? And what French books do you read for your amuſement? Pray give me a particular and true account of all this; for I am not indifferent as to any one thing that relates to you. As for example; I hope you take great care to keep your whole perſon, particularly your mouth, very clean: common decency requires it; beſides that, great cleanlineſs is very conducive to health. But if you do not keep your mouth exceſſively clean, by waſhing it carefully every morning, and after every meal, it will not only be apt to ſmell, which is very diſguſting and indecent; but your teeth will decay and ach,

which is both a great loſs, and a great pain. A ſpruceneſs of dreſs is alſo very proper and becoming, at your age; as the negligence of it implies an indifferency about pleaſing, which does not become a young fellow. To do, whatever you do at all, to the utmoſt perfection, ought to be your aim, at this time of your life: if you can reach perfection, ſo much the better; but, at leaſt, by attempting it, you will get much nearer, than if you never attempted it at all.

Adieu! *Speak gracefully and diſtinctly*, if you intend to converſe ever with. Yours.

P. S. As I was making-up my letter, I received yours of the 6th N. S. I like your diſſertation upon Preliminary Articles, and Truces. Your definitions of both are true. Thoſe are matters which I would have you be maſter of; they belong to your future department. But remember, too, that they are matters upon which you will much oftener have occaſion to ſpeak than to write; and that, conſequently, it is full as neceſſary to ſpeak gracefully and diſtinctly upon them, as to write clearly and elegantly. I find no authority among the ancients, nor indeed among the moderns, for indiſtinct and unintelligible utterance. The Oracles indeed meaned to be obſcure; but then it was by the ambiguity of the expreſſion, and not by the inarticulation of the words. For, if people had not thought, at leaſt, they underſtood them, they would neither have frequented nor preſented them as they did. There was likewiſe, among the ancients, and is ſtill among the moderns, a ſort of people called *Ventriloqui*, who ſpeak from their bellies, or make the voice ſeem to come from ſome other part of the room than that where they are. But theſe *Ventriloqui* ſpeak very diſtinctly and intelligibly. The only thing, then, that I can find like a precedent for your way of ſpeaking

(and I would willingly help you to one if I could) is the modern art *de Perſifler*, practiſed with great ſucceſs by the *petits maîtres* at Paris. This noble art conſiſts in picking out ſome grave, ſerious man, who neither underſtands nor expects raillery, and talking to him very quick, and in inarticulate ſounds; while the man, who thinks that he either did not hear well, or attend ſufficiently, ſays, *Monſieur*, or *Plait-il?* a hundred times; which affords matter of much mirth to thoſe ingenious gentlemen. Whether you would follow this precedent I ſubmit to you.

Have you carried no Engliſh or French comedies or tragedies with you to Leipſig? If you have, I inſiſt upon your reciting ſome paſſages of them every day to Mr. Harte, in the moſt diſtinct and graceful manner, as if you were acting them upon a ſtage.

The firſt part of my letter is more than an anſwer to your queſtion concerning Lord Pulteney.

LETTER CXXV.

London, July the 26th, O. S. 1748.

DEAR BOY,

THERE are two ſorts of underſtandings; one of which hinders a man from ever being conſiderable, and the other commonly makes him ridiculous; I mean the lazy mind, and the trifling, frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, diſcouraged by the firſt difficulties, (and every thing worth knowing or having is attended with ſome) ſtops ſhort, contents itſelf with eaſy, and, conſequently, ſuperficial knowledge, and prefers a great degree of ignorance to a ſmall degree of trouble. Theſe people either think, or repreſent, moſt things

as impoſſible; whereas few things are ſo, to induſtry and activity. But difficulties ſeem to them impoſſibilites, or, at leaſt, they pretend to think them ſo, by way of excuſe for their lazineſs. An hour's attention to the ſame object is too laborious for them; they take every thing in the light in which it firſt preſents itſelf, never conſider it in all its different views; and, in ſhort, never think it thorough. The conſequence of this is, that, when they come to ſpeak upon theſe ſubjects, before people who have conſidered them with attention, they only diſcover their own ignorance and lazineſs, and lay themſelves open to anſwers that put them in confuſion. Do not then be diſcouraged by the firſt difficulties, but *contra audentior ito*; and reſolve to go to the bottom of all thoſe things, which every gentleman ought to know well. Thoſe arts or ſciences, which are peculiar to certain profeſſions, need not be deeply known, by thoſe who are not intended for thoſe profeſſions. As for inſtance; fortification and navigation; of both which, a ſuperficial and general knowledge, ſuch as the common courſe of converſation, with a very little inquiry on your part, will give you, is ſufficient. Though, by the way, a little more knowledge of fortification may be of ſome uſe to you; as the events of war, in ſieges, makes many of the terms of that ſcience occur frequently in common converſations; and one would be ſorry to ſay, like the Marquis de Maſcarille, in Moliere's *Précieuſes Ridicules*, when he hears of *une demie Lune. Ma foi c'étoit bien une Lune toute entiere.* But thoſe things which every gentleman, independently of profeſſion, ſhould know, he ought to know well, and dive into all the depths of them. Such are languages, hiſtory, and geography ancient and modern; philoſophy, rational logic, rhetoric; and, for you particularly, the conſtitutions, and the civil and military ſtate of every country in Europe. This, I confeſs, is a pretty large circle

of

of knowledge, attended with ſome difficulties, and requiring ſome trouble; which, however, an active and induſtrious mind will overcome, and be amply repaid. The trifling and frivolous mind is always buſied, but to little purpoſe; it takes little objects for great ones, and throws away upon trifles that time and attention, which only important things deſerve. Knick-knacks, butterflies, ſhells, inſects, &c. are the objects of their moſt ſerious reſearches. They contemplate the dreſs, not the characters, of the company they keep. They attend more to the decorations of a Play, than to the ſenſe of it; and to the ceremonies of a Court, more than to its politics. Such an employment of time is an abſolute loſs of it. You have now, at moſt, three years, to employ, either well or ill; for, as I have often told you, you will be, all your life, what you ſhall be three years hence. For God's ſake then reflect: Will you throw away this time, either in lazineſs, or in trifles? Or will you not rather employ every moment of it in a manner that muſt ſo ſoon reward you, with ſo much pleaſure, figure, and character? I cannot, I will not doubt of your choice. Read only uſeful books; and never quit a ſubject till you are thoroughly maſter of it, but read and inquire on till then. When you are in company, bring the converſation to ſome uſeful ſubject, but *à portée* of that company. Points of hiſtory, matters of literature, the cuſtoms of particular countries, the ſeveral Orders of Knighthood, as Teutonic, Maltheſe, &c. are ſurely better ſubjects of converſation than the weather, dreſs, or fiddle-faddle ſtories, that carry no information along with them. The characters of Kings, and great Men, are only to be learned in converſation; for they are never fairly written, during their lives. This, therefore, is an entertaining and inſtructive ſubject of converſation, and will, likewiſe, give you an opportunity of obſerving how very differently characters are given,

from

from the different paſſions and views of thoſe who give them. Never be aſhamed nor afraid of aſking queſtions; for, if they lead to information, and if you accompany them with ſome excuſe, you will never be reckoned an impertinent or rude queſtioner. All thoſe things, in the common courſe of life, depend entirely upon the manner; and, in that reſpect, the vulgar ſaying is true, That one man may better ſteal a horſe, than another look over the hedge. There are few things that may not be ſaid, in ſome manner or other; either in a ſeeming confidence, or a genteel irony, or introduced with wit: and one great part of the knowledge of the world, conſiſts in knowing when, and where, to make uſe of theſe different manners. The graces of the perſon, the countenance, and the way of ſpeaking, contribute ſo much to this, that I am convinced, the very ſame thing, ſaid by a genteel perſon, in an engaging way, and *gracefully* and diſtinctly ſpoken, would pleaſe; which would ſhock, if *muttered* out by an awkward figure, with a ſullen, ſerious countenance. The Poets always repreſent Venus as attended by the three Graces, to intimate, that even Beauty will not do without. I think they ſhould have given Minerva three alſo; for, without them, I am ſure, Learning is very unattractive. Invoke them, then, *diſtinctly*, to accompany all your words and motions. Adieu.

P. S. Since I wrote what goes before, I have received your letter, *of no date*, with the encloſed ſtate of the Pruſſian forces: of which, I hope you have kept a copy; this you ſhould lay in a *porte-feuille*, and add to it all the military eſtabliſhments that you can get, of other States and Kingdoms: the Saxon eſtabliſhment you may, doubtleſs, eaſily find. By the way, do not forget to ſend me anſwers to the queſtions which I ſent you

ſome time ago, concerning both the civil and the eccleſiaſtical affairs of Saxony.

Do not miſtake me, and think I only mean that you ſhould ſpeak elegantly with regard to ſtyle, and the purity of language; but, I mean, that you ſhould deliver and pronounce what you ſay, gracefully and diſtinctly; for which purpoſe, I will have you frequently read, very loud, to Mr. Harte, recite parts of orations, and ſpeak paſſages of plays. For, without a graceful and pleaſing enunciation, all your elegancy of ſtyle, in ſpeaking, is not worth one farthing.

I am very glad that Mr. Lyttelton approves of my new houſe, and particularly of my *Canonical* pillars. My buſt of Cicero is a very fine one, and well preſerved; it will have the beſt place in my library, unleſs, at your return, you bring me over as good a modern head of your own; which I ſhould like ſtill better. I can tell you that I ſhall examine it as attentively, as ever antiquary did an old one.

Make my compliments to Mr. Harte, whoſe recovery I rejoice at.

LETTER CXXVI.

London, Auguſt the 2d, O. S. 1748.

DEAR BOY,

DUVAL, the jeweller, is arrived, and was with me three or four days ago. You will eaſily imagine that I aſked him a few queſtions concerning you; and I will give you the ſatisfaction of knowing, that, upon the whole, I was very well pleaſed

pleaſed with the account he gave me. But, though he ſeemed to be much in your intereſt, yet he fairly owned to me, that your utterance was rapid, thick, and ungraceful. I can add nothing to what I have already ſaid upon this ſubject; but I can and do repeat the abſolute neceſſity of ſpeaking diſtinctly and gracefully, or elſe of not ſpeaking at all, and having recourſe to ſigns. He tells me that you are pretty fat, for one of your age: this you ſhould attend to in a proper way; for if, while very young, you ſhould grow fat, it would be troubleſome, unwholeſome, and ungraceful: you ſhould therefore, when you have time, take very ſtrong exerciſe, and in your diet avoid fattening things. All malt-liquors fatten, or at leaſt bloat; and I hope you do not deal much in them. I look upon wine and water to be, in every reſpect, much wholeſomer.

Duval ſays, there is a great deal of very good company at Madame Valentin's, and at another Lady's, I think one Madame Ponce's, at Leipſig. Do you ever go to either of thoſe houſes, at leiſure times? It would not, in my mind, be amiſs if you did; and would give you a habit of *attentions*: they are a tribute which all women expect, and which all men, who would be well received by them, muſt pay. And, whatever the mind may be, manners, at leaſt, are certainly improved by the company of women of faſhion.

I have formerly told you, that you ſhould inform yourſelf of the ſeveral Orders, whether military or religious, of the reſpective countries where you may be. The Teutonic Order, is the great Order of Germany, of which I ſend you encloſed a ſhort account. It may ſerve to ſuggeſt queſtions to you, for more particular inquiries, as to the preſent ſtate of it: of which you ought to be minutely informed. The Knights, at preſent, make vows, of which they obſerve none, except it be that of not marrying;

and their only object, now, is to arrive, by ſeniority, at the *Commanderies* in their reſpective provinces; which are, many of them, very lucrative. The Order of Maltha is, by a very few years, prior to the Teutonic, and owes its foundation to the ſame cauſes. Theſe Knights were firſt called Knights Hoſpitaliers of St. John of Jeruſalem; then Knights of Rhodes; and, in the year 1530, Knights of Maltha, the Emperor Charles V. having granted them that iſland, upon condition of their defending his iſland of Sicily againſt the Turks: which they effectually did. L'Abbé de Vertot has written the Hiſtory of Maltha, but it is the leaſt valuable of all his works; and moreover, too long for you to read. But there is a ſhort hiſtory of all the military Orders whatſoever, which I would adviſe you to get; as there is alſo of all the religious Orders; both which are worth your having, and conſulting, whenever you meet with any of them in your way; as you will, very frequently, in Catholic countries. For my own part, I find that I remember things much better, when I recur to my books for them, upon ſome particular occaſion, than by reading them *tout de ſuite*. As for example; if I were to read the hiſtory of all the military or religious Orders, regularly, one after another, the latter puts the former out of my head; but when I read the hiſtory of any one, upon account of its having been the object of converſation or diſpute, I remember it much better. It is the ſame in Geography; where, looking for any particular place in the map, upon ſome particular account, fixes it in one's memory for ever. I hope you have worn out your maps, by frequent uſe of that ſort. Adieu.

A ſhort

A ſhort Account of the TEUTONIC ORDER.

IN the ages of ignorance, which is always the mother of ſuperſtition, it was thought not only juſt, but meritorious, to propagate religion by fire and ſword, and to take away the lives and properties of unbelievers. This enthuſiaſm produced the ſeveral Croiſadoes, in the 11th, 12th, and following centuries; the object of which was to recover the Holy Land out of the hands of the Infidels: who, by the way, were the lawful poſſeſſors. Many honeſt enthuſiaſts engaged in theſe Croiſadoes, from a miſtaken principle of religion, and from the pardons granted by the Popes for all the ſins of thoſe pious adventurers; but many more knaves adopted theſe holy wars, in hopes of conqueſt and plunder.

After Godfrey of Bouillon, at the head of theſe knaves and fools, had taken Jeruſalem, in the year 1099, Chriſtians of various nations remained in that city; among the reſt, one good honeſt German, that took particular care of his countrymen, who came thither in pilgrimages. He built a houſe for their reception, and an hoſpital dedicated to the Virgin. This little eſtabliſhment ſoon became a great one, by the enthuſiaſm of many conſiderable people who engaged in it, in order to drive the Saracens out of the Holy Land. This ſociety then began to take its firſt form; and its members were called Marian Teutonic Knights. Marian, from their chapel, ſacred to the Virgin Mary; Teutonic, from the German, or Teuton, who was the author of it; and Knights, from the wars which they were to carry on againſt the Infidels.

Theſe Knights behaved themſelves ſo bravely, at firſt, that Duke Frederick of Suabia, who was General of the German army, in the Holy Land, ſent, in the year 1191, to the Emperor Henry VI. and Pope Celeſtin III. to deſire that this

brave

brave and charitable fraternity might be incorporated into a regular Order of Knighthood; which was accordingly done, and rules and a particular habit were given them. Forty Knights, all of noble families, were at firſt created, by the King of Jeruſalem, and other Princes then in the army. The firſt Grand Maſter of this Order was Henry Wallpot, of a noble family upon the Rhine. This Order ſoon began to operate in Europe; drove all the Pagans out of Pruſſia, and took poſſeſſion of it. Soon after, they got Livonia and Courland, and invaded even Ruſſia, where they introduced the Chriſtian religion. In 1510, they elected Albert Marquis of Brandenburg for their Grand Maſter; who, turning Proteſtant ſoon afterwards, took Pruſſia from the Order, and kept it for himſelf, with the conſent of Sigiſmund, King of Poland, of whom it was to hold. He then quitted his Grand-Maſterſhip, and made himſelf Hereditary Duke of that country, which is thence called Ducal Pruſſia. This Order now conſiſts of twelve provinces; *viz.* Alſatia, Auſtria, Coblentz, and Etſch; which are the four under the Pruſſian juriſdiction: Franconia, Heſſe, Bieſſen, Weſtphalia, Lorrain, Thuringia, Saxony, and Utrecht; which eight are of the German juriſdiction. The Dutch now poſſeſs all that the Order had in Utrecht. Every one of theſe Provinces have their particular *Commanderies*; and the moſt ancient of theſe *Commandeurs* is called the *Commandeur Provincial*. Theſe twelve *Commandeurs* are all ſubordinate to the Grand-Maſter of Germany, as their Chief, and have the right of electing the Grand Maſter. The Elector of Cologne is at preſent *Grand Maître*.

This Order, founded by miſtaken Chriſtian zeal, upon the Antichriſtian principles of violence and perſecution, ſoon grew ſtrong, by the weakneſs and ignorance of the times; acquired unjuſtly great poſſeſſions, of which they juſtly loſt the greateſt part,

part, by their ambition and cruelty, which made them feared and hated by all their neighbours.

I have this moment received your letter of the 4th, N. S. and have only time to tell you, that I can by no means agree to your cutting off your hair. I am very ſure that your head-achs cannot proceed from thence. And as for the pimples upon your head, they are only owing to the heat of the ſeaſon; and conſequently will not laſt long. But your own hair is, at your age, ſuch an ornament; and a wig, however well made, ſuch a diſguiſe, that I will, upon no account whatſoever, have you cut off your hair. Nature did not give it you for nothing, ſtill leſs to cauſe you the head-ach. Mr. Eliot's hair grew ſo ill and buſhy, that he was in the right to cut it off. But you have not the ſame reaſon.

LETTER CXXVII.

London, Auguſt the 23d, O. S. 1748.

DEAR BOY,

YOUR friend Mr. Eliot has dined with me twice ſince I returned here; and I can ſay with truth, that, while I had the ſeals, I never examined or ſifted a ſtate priſoner, with ſo much care and curioſity, as I did him. Nay, I did more; for, contrary to the laws of this country, I gave him, in ſome manner, the *Queſtion* ordinary and extraordinary; and I have infinite pleaſure in telling you, that the rack, which I put him to, did not extort from him one ſingle word that was not ſuch as I wiſhed to hear of you. I heartily congratulate you upon ſuch an advantageous teſtimony, from ſo creditable a witneſs. *Laudari a laudato viro*,

is one of the greateſt pleaſures and honours a rational being can have; may you long continue to deſerve it! Your averſion to drinking, and your diſlike to gaming, which Mr. Eliot aſſures me are both very ſtrong, give me the greateſt joy imaginable, for your ſake; as the former would ruin both your conſtitution and underſtanding, and the latter your fortune and character. Mr. Harte wrote me word ſome time ago, and Mr. Eliot confirms it now, that you employ your pin-money in a very different manner from that in which pin-money is commonly laviſhed. Not in gew-gaws and baubles, but in buying good and uſeful books. This is an excellent ſymptom, and gives me very good hopes. Go on thus, my dear boy, but for theſe two next years, and I aſk no more. You muſt then make ſuch a figure, and ſuch a fortune, in the world, as I wiſh you, and as I have taken all theſe pains to enable you to do. After that time, I allow you to be as idle as ever you pleaſe; becauſe I am ſure that you will not then pleaſe to be ſo at all. The ignorant and the weak are only idle; but thoſe, who have once acquired a good ſtock of knowledge, always deſire to encreaſe it. Knowledge is like power, in this reſpect, that thoſe who have the moſt, are moſt deſirous of having more. It does not clog, by poſſeſſion, but increaſes deſire; which is the caſe of very few pleaſures.

Upon receiving this congratulatory letter, and reading your own praiſes, I am ſure that it muſt naturally occur to you, how great a ſhare of them you owe to Mr. Harte's care and attention; and, conſequently, that your regard and affection for him muſt increaſe, if there be room for it, in proportion as you reap, which you do daily, the fruits of his labours.

I muſt not, however, conceal from you, that there was one article in which your own witneſs, Mr. Eliot, faultered; for, upon my queſtioning him home, as to your manner of ſpeaking, he could not ſay that your utterance was either diſtinct or graceful.

I have already ſaid ſo much to you upon this point, that I can add nothing. I will therefore only repeat this truth, which is, that if you will not ſpeak diſtinctly and gracefully, nobody will deſire to hear you.

I am glad to learn that Abbé Mably's *Droit Public de l'Europe* makes a part of your evening amuſements. It is a very uſeful book, and gives a clear deduction of the affairs of Europe, from the Treaty of Munſter to this time. Pray read it with attention, and with the proper maps; always recurring to them for the ſeveral countries or towns yielded, taken, or reſtored. Pere Bougeant's third volume will give you the beſt idea of the Treaty of Munſter, and open to you the ſeveral views of the belligerent and contracting parties: and there never were greater than at that time. The Houſe of Auſtria, in the war immediately preceding that Treaty, intended to make itſelf abſolute in the Empire, and to overthrow the rights of the reſpective States of it. The view of France was to weaken and diſmember the Houſe of Auſtria, to ſuch a degree, as that it ſhould no longer be a counterbalance to that of Bourbon. Sweden wanted poſſeſſions upon the continent of Germany, not only to ſupply the neceſſities of its own poor and barren country; but likewiſe to hold the balance in the Empire between the Houſe of Auſtria and the States. The Houſe of Brandenburg wanted to aggrandiſe itſelf by pilfering in the fire; changed ſides occaſionally, and made a good bargain at laſt: for I think it got, at the peace, nine or ten biſhoprics ſeculariſed. So that we may date, from the Treaty of Munſter, the decline of the Houſe of Auſtria, the great power of the Houſe of Bourbon, and the aggrandiſement of that of Brandenburg: which, I am much miſtaken, if it ſtops where it is now.

Make my compliments to Lord Pulteney; to whom I would have you be not only attentive, but uſeful, by ſetting him (in

caſe he wants it) a good example of application and temperance. I begin to believe, that, as I ſhall be proud of you, others will be proud too of imitating you. Thoſe expectations, of mine, ſeem now ſo well grounded, that my diſappointment, and conſequently my anger, will be ſo much the greater, if they fail; but, as things ſtand now, I am moſt affectionately and tenderly, Yours.

LETTER CXXVIII.

London, Auguſt the 30th O. S. 1748.

DEAR BOY,

YOUR reflections upon the conduct of France, from the Treaty of Munſter to this time, are very juſt; and I am very glad to find, by them, that you not only read; but that you think and reflect upon what you read. Many great readers load their memories, without exerciſing their judgments; and make lumber-rooms of their heads, inſtead of furniſhing them uſefully: facts are heaped upon facts, without order or diſtinction, and may juſtly be ſaid to compoſe that

——— *Rudis indigeſtaque moles*
Quem dixere chaos.

Go on, then, in the way of reading that you are in; take nothing for granted, upon the bare authority of the author; but weigh and conſider, in your own mind, the probability of the facts, and the juſtneſs of the reflections. Conſult different authors upon the ſame facts, and form your opinion upon the greater or leſſer degree of probability ariſing from the whole; which, in my mind, is the utmoſt ſtretch of hiſtorical faith: certainty (I fear) not being

ing to be found. When an Hiſtorian pretends to give you the cauſes and motives of events, compare thoſe cauſes and motives with the characters and intereſts of the parties concerned, and judge for yourſelf, whether they correſpond or not. Conſider whether you cannot aſſign others more probable; and in that examination, do not deſpiſe ſome very mean and trifling cauſes of the actions of great men: for ſo various and inconſiſtent is human nature, ſo ſtrong and ſo changeable are our paſſions, ſo fluctuating are our wills, and ſo much are our minds influenced by the accidents of our bodies, that every man is more the man of the day, than a regular and conſequential character. The beſt have ſomething bad, and ſomething little; the worſt have ſomething good, and ſometimes ſomething great; for I do not believe what Velleius Paterculus (for the ſake of ſaying a pretty thing) ſays of Scipio, *Qui nihil non laudandum aut fecit, aut dixit, aut ſenſit.* As for the reflections of Hiſtorians, with which they think it neceſſary to interlard their Hiſtories, or at leaſt to conclude their chapters (and which, in the French Hiſtories, are always introduced with a *tant il eſt vrai*, and in the Engliſh, *ſo true it is*) do not adopt them implicitly upon the credit of the author, but analyſe them yourſelf, and judge whether they are true or not.

But, to return to the politics of France, from which I have digreſſed; you have certainly made one farther reflection, of an advantage which France has, over and above its abilities in the cabinet, and the ſkill of its negotiators; which is (if I may uſe the expreſſion) its *ſoleneſs*, continuity of riches and power within itſelf, and the nature of its government. Near twenty millions of people, and the ordinary revenue of above thirteen millions ſterling a year, are at the abſolute diſpoſal of the Crown. This is what no other Power in Europe can ſay; ſo that different Powers

muſt now unite to make a balance againſt France; which union, though formed upon the principle of their common intereſt, can never be ſo intimate as to compoſe a machine ſo compact and ſimple as that of one great kingdom, directed by one will, and moved by one intereſt. The Allied Powers (as we have conſtantly ſeen) have, beſides the common and declared object of their alliance, ſome ſeparate and concealed view, to which they often ſacrifice the general one; which makes them, either directly or indirectly, pull different ways. Thus, the deſign upon Toulon failed, in the year 1706, only from the ſecret view of the Houſe of Auſtria upon Naples; which made the Court of Vienna, notwithſtanding the repreſentations of the other Allies to the contrary, ſend to Naples the 12,000 men that would have done the buſineſs at Toulon. In this laſt war, too, the ſame cauſes had the ſame effects: the Queen of Hungary, in ſecret, thought of nothing but recovering of Sileſia, and what ſhe had loſt in Italy; and therefore never ſent half that quota, which ſhe promiſed and we paid for, into Flanders; but left that country to the Maritime Powers to defend as they could. The King of Sardinia's real object was Savona, and all the Riviera di Ponente; for which reaſon he concurred ſo lamely in the invaſion of Provence: where the Queen of Hungary, likewiſe, did not ſend one third of the force ſtipulated, engroſſed as ſhe was, by her oblique views upon the plunder of Genoa, and the recovery of Naples. Inſomuch that the expedition into Provence, which would have diſtreſſed France to the greateſt degree, and have cauſed a great detachment from their army in Flanders, failed ſhamefully, for want of every one thing neceſſary for its ſucceſs. Suppoſe, therefore, any four or five Powers, who, all together, ſhall be equal, or even a little ſuperior, in riches and ſtrength, to that one Power againſt which they are united; the advantage will ſtill be greatly on the

ſide of that ſingle Power, becauſe it is but one. The power and riches of Charles V. were, in themſelves, certainly ſuperior to thoſe of Francis I; and yet, upon the whole, he was not an overmatch for him. Charles V.'s dominions, great as they were, were ſcattered and remote from each other; their conſtitutions different; and, wherever he did not reſide, diſturbances aroſe: whereas the compactneſs of France made up the difference in the ſtrength. This obvious reflection convinced me of the abſurdity of the Treaty of Hanover, in 1725, between France and England, to which the Dutch afterwards acceded; for it was made upon the apprehenſions, either real or pretended, that the marriage of Don Carlos with the eldeſt Archdutcheſs, now Queen of Hungary, was ſettled in the Treaty of Vienna, of the ſame year, between Spain and the late Emperor, Charles VI; which marriage, thoſe conſummate politicians ſaid, would revive in Europe the exorbitant power of Charles V. I am ſure, I heartily wiſh it had; as, in that caſe, there had been, what there certainly is not now, —one Power in Europe to counterbalance that of France; and then the Maritime Powers would, in reality, have held the balance of Europe in their hands. Even ſuppoſing that the Auſtrian power would then have been an overmatch for that of France; which (by the way) is not clear; the weight of the Maritime Powers, then thrown into the ſcale of France, would infallibly have made the balance at leaſt even. In which caſe too, the moderate efforts of the Maritime Powers, on the ſide of France, would have been ſufficient; whereas, now, they are obliged to exhauſt and beggar themſelves, and that too ineffectually, in hopes to ſupport the ſhattered, beggared, and inſufficient Houſe of Auſtria.

This has been a long political diſſertation, but I am informed that political ſubjects are your favourite ones; which I am glad of,

of, conſidering your deſtination. You do well to get your materials all ready, before you begin your work. As you buy, and (I am told) read, books of this kind, I will point out two or three for your purchaſe and peruſal; I am not ſure that I have not mentioned them before; but that is no matter, if you have not got them. *Mémoires pour ſervir a l'Hiſtoire du* 17^ieme *Siécle*, is a moſt uſeful book for you to recur to, for all the facts and chronology of that century; it is in four volumes octavo, and very correct and exact. If I do not miſtake, I have formerly recommended to you, *Les Mémoires du Cardinal de Retz*; however, if you have not yet read them, pray do, and with the attention which they deſerve. You will there find the beſt account of a very intereſting period of the minority of Lewis XIV. The characters are drawn ſhort, but in a ſtrong and maſterly manner; and the political reflections, are the only juſt and practical ones that I ever ſaw in print: they are well worth your tranſcribing. *Le Commerce des Anciens, par Monſieur Huet Evéque d'Avranche*, in one little volume octavo, is worth your peruſal, as commerce is a very conſiderable part of political knowledge. I need not, I am ſure, ſuggeſt to you, when you read the courſe of Commerce, either of the ancients or of the moderns, to follow it upon your map; for there is no other way of remembering Geography correctly, but by looking perpetually in the map for the places one reads of, even though one knows before, pretty near, where they are.

Adieu! As all the accounts which I receive of you grow better and better, ſo I grow more and more affectionately yours.

LETTER

LETTER CXXIX.

London, September the 5th, O. S, 1748.

DEAR BOY,

I Have received yours, with the encloſed German letter to Mr. Grevenkop, which he aſſures me is extremely well written, conſidering the little time that you have applied yourſelf to that language. As you have now got over the moſt difficult part, pray go on diligently, and make yourſelf abſolutely maſter of the reſt. Whoever does not entirely poſſeſs a language, will never appear to advantage, or even equal to himſelf, either in ſpeaking or writing it. His ideas are fettered, and ſeem imperfect or confuſed, if he is not maſter of all the words and phraſes neceſſary to expreſs them. I therefore deſire, that you will not fail writing a German letter, once every fortnight, to Mr. Grevenkop; which will make the writing of that language familiar to you: and, moreover, when you ſhall have left Germany, and be arrived at Turin, I ſhall require you to write even to me in German; that you may not forget, with eaſe, what you have with difficulty learned. I likewiſe deſire, that, while you are in Germany, you will take all opportunities of converſing in German, which is the only way of knowing that, or any other language, accurately. You will alſo deſire your German maſter to teach you the proper titles and ſuperſcriptions to be uſed to people of all ranks; which is a point ſo material, in Germany, that I have known many a letter returned unopened, becauſe one title in twenty has been omitted in the direction.

St. Thomas's day now draws near, when you are to leave Saxony and go to Berlin; and I take it for granted, that, if any thing

as yet wanting, to complete your knowledge of the ſtate of that Electorate, you will not fail to procure it before you go away. I do not mean, as you will eaſily believe, the number of churches, pariſhes, or towns; but I mean the conſtitution, the revenues, the troops, and the trade of that Electorate. A few queſtions, ſenſibly aſked, of ſenſible people, will procure you the neceſſary informations; which I deſire you will enter in your little book. Berlin will be entirely a new ſcene to you, and I look upon it, in a manner, as your firſt ſtep into the great world: take care that ſtep be not a falſe one, and that you do not ſtumble at the threſhold. You will there be in more company than you have yet been; Manners and Attentions will therefore be more neceſſary. Pleaſing in company, is the only way of being pleaſed in it yourſelf. Senſe and Knowledge are the firſt and neceſſary foundations for pleaſing in company; but they will by no means do alone, and they will never be perfectly welcome, if they are not accompanied with Manners and Attentions. You will beſt acquire theſe by frequenting the companies of people of faſhion; but then you muſt reſolve to acquire them, in thoſe companies, by proper care and obſervation; for I have known people, who, though they have frequented good company all their life-time, have done it in ſo inattentive and unobſerving a manner, as to be never the better for it, and to remain as diſagreeable, as awkward, and as vulgar, as if they had never ſeen any perſon of faſhion. When you go into good company (by good company is meant the people of the firſt faſhion of the place) obſerve carefully their turn, their manners, their addreſs; and conform your own to them. But this is not all neither: go deeper ſtill; obſerve their characters, and pry, as far as you can, into both their hearts and their heads. Seek for their particular merit, their predominant paſſion, or their

prevailing

prevailing weakneſs; and you will then know what to bait your hook with, to catch them. Man is a compoſition of ſo many, and ſuch various ingredients, that it requires both time and care to analyſe him: for though we have, all, the ſame ingredients in our general compoſition, as Reaſon, Will, Paſſions, and Appetites; yet the different proportions and combinations of them, in each individual, produce that infinite variety of characters, which, in ſome particular or other, diſtinguiſhes every individual from another. Reaſon ought to direct the whole, but ſeldom does. And he who addreſſes himſelf ſingly to another man's reaſon, without endeavouring to engage his heart in his intereſt alſo, is no more likely to ſucceed, than a man who ſhould apply only to a King's nominal Miniſter, and neglect his Favourite. I will recommend to your attentive peruſal, now that you are going into the world, two books, which will let you as much into the characters of men, as books can do. I mean, *Les Réflexions Morales de Monſieur de la Rochefoucault*, and *Les Caractéres de La Bruyere*: but remember, at the ſame time, that I only recommend them to you as the beſt general maps, to aſſiſt you in your journey, and not as marking out every particular turning and winding that you will meet with. There, your own ſagacity and obſervation muſt come to their aid. La Rochefoucault is, I know, blamed, but I think without reaſon, for deriving all our actions from the ſource of ſelf-love. For my own part, I ſee a great deal of truth, and no harm at all, in that opinion. It is certain, that we ſeek our own happineſs in every thing we do; and it is as certain, that we can only find it in doing well, and in conforming all our actions to the rule of right reaſon, which is the great law of Nature. It is only a miſtaken ſelf-love that is a blameable motive, when we take the immediate and indiſcriminate gratification of a paſſion, or appetite, for real happineſs. But am I blameable, if I do a good

action, upon account of the happineſs which that honeſt conſciouſneſs will give me? Surely not. On the contrary, that pleaſing conſciouſneſs is a proof of my virtue. The reflection, which is the moſt cenſured in Monſieur de la Rochefoucault's book, as a very ill-natured one, is this; *On trouve dans le malheur de ſon meilleur ami, quelque choſe qui ne déplait pas.* And why not? Why may I not feel a very tender and real concern for the misfortune of my friend, and yet at the ſame time feel a pleaſing conſciouſneſs at having diſcharged my duty to him, by comforting and aſſiſting him to the utmoſt of my power in that misfortune? Give me but virtuous actions, and I will not quibble and chicane about the motives. And I will give any body their choice of theſe two truths, which amount to the ſame thing: He, who loves himſelf beſt, is the honeſteſt man; or, The honeſteſt man loves himſelf beſt.

The characters of La Bruyere are pictures from the life; moſt of them finely drawn, and highly coloured. Furniſh your mind with them firſt; and when you meet with their likeneſs, as you will every day, they will ſtrike you the more. You will compare every feature with the original; and both will reciprocally help you to diſcover the beauties and the blemiſhes.

As women are a conſiderable, or at leaſt a pretty numerous part of company; and as their ſuffrages go a great way towards eſtabliſhing a man's character, in the faſhionable part of the world (which is of great importance to the fortune and figure he propoſes to make in it) it is neceſſary to pleaſe them. I will therefore, upon this ſubject, let you into certain *Arcanas*, that will be very uſeful for you to know, but which you muſt, with the utmoſt care, conceal; and never ſeem to know. Women, then, are only children of a larger growth; they have an entertaining tattle, and ſometimes wit; but for ſolid, reaſoning good

ſenſe, I never in my life knew one that had it, or who reaſoned or acted conſequentially for four-and-twenty hours together. Some little paſſion or humour always breaks in upon their beſt reſolutions. Their beauty neglected, or controverted, their age increaſed, or their ſuppoſed underſtandings depreciated, inſtantly kindles their little paſſions, and overturns any ſyſtem of conſequential conduct, that, in their moſt reaſonable moments, they might have been capable of forming. A man of ſenſe only trifles with them, plays with them, humours and flatters them, as he does with a ſprightly, forward child; but he neither conſults them about, nor truſts them with, ſerious matters; though he often makes them believe that he does both; which is the thing in the world that they are proud of; for they love mightily to be dabbling in buſineſs (which, by the way, they always ſpoil;) and being juſtly diſtruſtful, that men in general look upon them in a trifling light, they almoſt adore that man, who talks more ſeriouſly to them, and who ſeems to conſult and truſt them: I ſay, who ſeems; for weak men really do, but wiſe ones only ſeem to do it. No flattery is either too high or too low for them. They will greedily ſwallow the higheſt, and gratefully accept of the loweſt; and you may ſafely flatter any woman, from her underſtanding, down to the exquiſite taſte of her fan. Women, who are either indiſputably beautiful, or indiſputably ugly, are beſt flattered upon the ſcore of their underſtandings: but thoſe who are in a ſtate of mediocrity, are beſt flattered upon their beauty, or at leaſt their graces; for every woman, who is not abſolutely ugly, thinks herſelf handſome; but not hearing often that ſhe is ſo, is the more grateful, and the more obliged to the few who tell her ſo: whereas a decided and conſcious beauty looks upon every tribute, paid to her beauty, only as her due; but wants to ſhine, and to be conſidered on the ſide of her underſtanding:

and a woman, who is ugly enough to know that ſhe is ſo, knows that ſhe has nothing left for it but her underſtanding, which is, conſequently, (and probably in more ſenſes than one) her weak ſide. But theſe are ſecrets, which you muſt keep inviolably, if you would not, like Orpheus, be torn to pieces by the whole ſex: on the contrary, a man, who thinks of living in the great world, muſt be gallant, polite, and attentive to pleaſe the women. They have, from the weakneſs of men, more or leſs influence in all Courts: they abſolutely ſtamp every man's character in the *beau monde*, and make it either current, or cry it down, and ſtop it in payments. It is, therefore, abſolutely neceſſary to manage, pleaſe, and flatter them; and never to diſcover the leaſt marks of contempt, which is what they never forgive: but in this they are not ſingular, for it is the ſame with men; who will much ſooner forgive an injuſtice than an inſult. Every man is not ambitious, or covetous, or paſſionate; but every man has pride enough in his compoſition to feel and reſent the leaſt ſlight and contempt. Remember, therefore, moſt carefully to conceal your contempt, however juſt, wherever you would not make an implacable enemy. Men are much more unwilling to have their weakneſſes and their imperfections known, than their crimes; and, if you hint to a man, that you think him ſilly, ignorant, or even ill-bred, or awkward, he will hate you more, and longer, than if you tell him, plainly, that you think him a rogue. Never yield to that temptation, which, to moſt young men, is very ſtrong, of expoſing other people's weakneſſes and infirmities, for the ſake either of diverting the company, or of ſhowing your own ſuperiority. You may get the laugh on your ſide by it, for the preſent; but you will make enemies by it for ever; and even thoſe who laugh with you then, will, upon reflection, fear, and conſequently hate you: beſides

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that, it is ill-natured; and that a good heart deſires rather to conceal, than expoſe, other people's weakneſſes or misfortunes. If you have wit, uſe it to pleaſe, and not to hurt: you may ſhine, like the ſun in the temperate Zones, without ſcorching. Here it is wiſhed for; under the Line it is dreaded.

Theſe are ſome of the hints, which my long experience in the great world enables me to give you; and which, if you attend to them, may prove uſeful to you in your journey through it. I wiſh it may be a proſperous one; at leaſt, I am ſure that it muſt be your own fault if it is not.

Make my compliments to Mr. Harte, who, I am very ſorry to hear, is not well. I hope by this time he is recovered. Adieu.

LETTER CXXX.

London, September the 13th, O. S. 1748.

DEAR BOY,

I Have more than once recommended to you the Memoirs of the Cardinal de Retz, and to attend particularly to the political reflections interſperſed in that excellent work. I will now preach a little upon two or three of thoſe texts.

In the diſturbances at Paris, Monſieur de Beaufort, who was a very popular, though a very weak man, was the Cardinal's tool with the populace. Proud of his popularity, he was always for aſſembling the people of Paris together, thinking that he made a great figure at the head of them. The Cardinal, who was factious enough, was wiſe enough, at the ſame time, to avoid gathering the people together, except when there was occaſion, and when he had ſomething particular for them to do. However, he could

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not always check Monſieur de Beaufort; who having aſſembled them once very unneceſſarily, and without any determined object, they ran riot, would not be kept within bounds by their leaders, and did their cauſe a great deal of harm; upon which the Cardinal obſerves, moſt judiciouſly, *Que Monſieur de Beaufort ne ſçavoit pas, que qui aſſemble le peuple, l'émeut.* It is certain, that great numbers of people, met together, animate each other, and will do ſomething, either good or bad, but oftener bad: and the reſpective individuals, who were ſeparately very quiet, when met together in numbers, grow tumultuous as a body, and ripe for any miſchief that may be pointed out to them by the leaders; and, if their leaders have no buſineſs for them, they will find ſome for themſelves. The Demagogues, or leaders of popular factions, ſhould therefore be very careful not to aſſemble the people unneceſſarily, and without a ſettled and well-conſidered object. Beſides that, by making thoſe popular aſſemblies too frequent, they make them likewiſe too familiar, and, conſequently, leſs reſpected by their enemies. Obſerve any meetings of people, and you will always find their eagerneſs and impetuoſity riſe or fall in proportion to their numbers: when the numbers are very great, all ſenſe and reaſon ſeems to ſubſide, and one ſudden frenzy to ſeize on all, even the cooleſt of them.

Another very juſt obſervation of the Cardinal's, is, that the things which happen in our own times, and which we ſee ourſelves, do not ſurprize us near ſo much as the things which we read of in times paſt, though not in the leaſt more extraordinary; and adds, that he is perſuaded, that, when Caligula made his horſe a Conſul, the people of Rome, at that time, were not greatly ſurpriſed at it, having neceſſarily been in ſome degree prepared for it, by an inſenſible gradation of extravagancies from the ſame quarter. This is ſo true, that we read every day, with aſtoniſh-

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ment, things which we ſee every day without ſurpriſe. We wonder at the intrepidity of a Leonidas, a Codrus, and a Curtius; and are not the leaſt ſurpriſed to hear of a Sea-Captain, who has blown up his ſhip, his crew, and himſelf, that they might not fall into the hands of the enemies of his country. I cannot help reading of Porſenna and Regulus, with ſurpriſe and reverence; and yet I remember that I ſaw, without either, the execution of Shepherd, a boy of eighteen years old, who intended to ſhoot the late King, and who would have been pardoned, if he would have expreſſed the leaſt ſorrow for his intended crime; but, on the contrary, he declared, That, if he was pardoned, he would attempt it again; that he thought it a duty which he owed his country; and that he died with pleaſure for having endeavoured to perform it. Reaſon equals Shepherd to Regulus; but prejudice, and the recency of the fact, make Shepherd a common malefactor, and Regulus a hero.

Examine carefully, and re-conſider all your notions of things; analyſe them, and diſcover their component parts, and ſee if habit and prejudice are not the principal ones; weigh the matter, upon which you are to form your opinion, in the equal and impartial ſcales of reaſon. It is not to be conceived how many people, capable of reaſoning, if they would, live and die in a thouſand errors, from lazineſs; they will rather adopt the prejudices of others, than give themſelves the trouble of forming opinions of their own. They ſay things, at firſt, becauſe other people have ſaid them, and then they perſiſt in them, becauſe they have ſaid them themſelves.

The laſt obſervation that I ſhall now mention, of the Cardinal's, is, "that a ſecret is more eaſily kept by a good many people, than "one commonly imagines." By this he means a ſecret of importance, among people intereſted in the keeping of it. And it is certain

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that people of buſineſs know the importance of ſecrecy, and will obſerve it, where they are concerned in the event. And the Cardinal does not ſuppoſe that any body is ſilly enough to tell a ſecret, merely from the deſire of telling it, to any one that is not ſome way or other intereſted in the keeping it, and concerned in the event. To go and tell any friend, wife, or miſtreſs, any ſecret with which they have nothing to do, is diſcovering to them ſuch an unretentive weakneſs, as muſt convince them that you will tell it to twenty others, and conſequently that they may reveal it without the riſque of being diſcovered. But a ſecret properly communicated, only to thoſe who are to be concerned in the thing in queſtion, will probably be kept by them, though they ſhould be a good many. Little ſecrets are commonly told again, but great ones generally kept. Adieu.

LETTER CXXXI.

London, September the 20th, O. S. 1748.

DEAR BOY,

I Wait with impatience for your accurate Hiſtory of the *Chevaliers Porte Epées*, which you promiſed me in your laſt, and which I take to be the forerunner of a larger work, that you intend to give the public, containing a general account of all the Religious and Military Orders of Europe. Seriouſly; you will do well to have a general notion of all thoſe Orders, ancient and modern; both as they are frequently the ſubjects of converſation, and as they are more or leſs interwoven with the hiſtories of thoſe times. Witneſs the Teutonic Order, which, as ſoon as it gained ſtrength, began its unjuſt depredations in Germany, and acquired

ſuch conſiderable poſſeſſions there; and the Order of Maltha alſo, which continues to this day its piracies upon the Infidels. Beſides, one can go into no company in Germany, without running againſt *Monſieur le Chevalier*, or *Monſieur le Commandeur de l'Ordre Teutonique*. It is the ſame in all the other parts of Europe, with regard to the Order of Maltha; where you never go into company without meeting two or three *Chevaliers*, or *Commandeurs*, who talk of their *Preuves*, their *Langues*, their *Caravanes*, *&c.* all which things I am ſure you would not willingly be ignorant of. On the other hand, I do not mean that you ſhould have a profound and minute knowledge of theſe matters, which are of a nature that a general knowledge of them is fully ſufficient. I would not recommend to you to read Abbé Vertot's Hiſtory of the Order of Maltha, in four quarto volumes; that would be employing a great deal of good time very ill. But I would have you know the foundations, the objects, the *Inſignia*, and the ſhort general hiſtory of them all.

As for the ancient religious military Orders, which were chiefly founded in the eleventh and twelfth centuries; ſuch as Maltha, the Teutonic, the Knights Templers, *&c.* the injuſtice and the wickedneſs of thoſe eſtabliſhments cannot, I am ſure, have eſcaped your obſervation. Their pious object was, to take away, by force, other people's property; and to maſſacre the proprietors themſelves, if they refuſed to give up that property, and adopt the opinions of theſe invaders. What right or pretence had theſe confederated Chriſtians of Europe to the Holy Land? Let them produce their grant of it in the Bible? Will they ſay, that the Saracens had poſſeſſed themſelves of it by force; and that, conſequently, they had the ſame right. Is it lawful then to ſteal goods, becauſe they were ſtolen before? Surely not. The truth is, that the wickedneſs of many, and the weakneſs of more, in thoſe ages of ignorance and ſuperſtition, concurred to form thoſe

flagitious conſpiracies againſt the lives and properties of unoffending people. The Pope ſanctified the villany, and annexed the pardon of ſins to the perpetration of it. This gave riſe to the Croiſadoes, and carried ſuch ſwarms of people from Europe to the conqueſts of the Holy Land. Peter the Hermit, an active and ambitious Prieſt, by his indefatigable pains, was the immediate author of the firſt Croiſade; Kings, Princes, all Profeſſions and Characters united, from different motives, in this great undertaking, as every ſentiment, except true religion and morality, invited to it. The ambitious hoped for kingdoms; the greedy and the neceſſitous for plunder; and ſome were enthuſiaſts enough to hope for ſalvation, by the deſtruction of a conſiderable number of their fellow-creatures, who had done them no injury. I cannot omit, upon this occaſion, telling you, that the Eaſtern Emperors at Conſtantinople, (who, as Chriſtians, were obliged, at leaſt, to ſeem to favour theſe expeditions) ſeeing the immenſe numbers of the *Croiſez*, and fearing that the Weſtern Empire might have ſome mind to the Eaſtern Empire too, if it ſucceeded againſt the Infidels, as *l'appétit vient en mangeant*; theſe Eaſtern Emperors, very honeſtly, poiſoned the waters where the *Croiſez* were to paſs, and ſo deſtroyed infinite numbers of them.

The later Orders of Knighthood; ſuch as the Garter in England; the Elephant in Denmark; the Golden Fleece in Burgundy; the St. Eſprit, St. Michel, St. Louis, and St. Lazare, in France, *&c.* are of a very different nature and inſtitution. They were either the invitations to, or the rewards of, brave actions, in fair war, and are now rather the decorations of the favour of the Prince, than the proofs of the merit of the ſubject. However, they are worth your inquiries to a certain degree; and converſation will give you frequent opportunities for them. Wherever you are, I would adviſe you to inquire into the reſpective Orders of that country, and to write down a ſhort account of them. For example;

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while you are in Saxony, get an account of *l'Aigle Blanc*, and of what other Orders there may be, either Poliſh or Saxon; and, when you ſhall be at Berlin, inform yourſelf of the three Orders there, *l'Aigle Noir*, *la Généroſité*, *et le Vrai Mérite*, which are the only ones, that I know of, there. But whenever you meet with ſtraggling ribbands and ſtars, as you will with a thouſand in Germany, do not fail to inquire what they are, and to take a minute of them in your memorandum-book: for it is a ſort of knowledge that coſts litle to acquire, and yet is of ſome uſe. Young people have frequently an incurioufneſs about them, ariſing either from lazineſs, or a contempt of the object, which deprives them of ſeveral ſuch little parts of knowledge, that they afterwards wiſh they had acquired. If you will put converſation to profit, great knowledge may be gained by it; and is it not better (ſince it is full as eaſy) to turn it upon uſeful, than upon uſeleſs ſubjects? People always talk beſt upon what they know moſt, and it is both pleaſing them, and improving one's-ſelf, to put them upon that ſubject. With people of a particular profeſſion, or of a diſtinguiſhed eminency in any branch of learning, one is not at a loſs: but with thoſe, whether men or women, who properly conſtitute what is called the *beau monde*, one muſt not chuſe deep ſubjects, nor hope to get any knowledge above that of Orders, Ranks, Families, and Court anecdotes; which are therefore the proper (and not altogether uſeleſs) ſubjects of that kind of converſation. Women, eſpecially, are to be talked to, as below men, and above children. If you talk to them too deep, you only confound them, and loſe your own labour; if you talk to them too frivolouſly, they perceive and reſent the contempt. The proper tone for them is, what the French call the *Entregent*, and is, in truth, the polite jargon of good company. Thus, if you are a good Chemiſt, you may extract ſomething out of every thing.

A propos of the *beau monde*; I muſt again and again recommend the Graces to you. There is no doing without them in that world; and, to make a good figure in that world, is a great ſtep towards making one in the world of buſineſs, particularly that part of it for which you are deſtined. An ungraceful manner of ſpeaking, awkward motions, and a diſagreeable addreſs, are great clogs to the ableſt man of buſineſs; as the oppoſite qualifications are of infinite advantage to him. I am therefore very glad that you learn to dance, ſince I am told there is a very good dancing-maſter at Leipſig. I would have you dance a minuet very well, not ſo much for the ſake of the minuet itſelf (though that, if danced at all, ought to be danced well) as that it will give you an habitual genteel carriage, and manner of preſenting yourſelf.

Since I am upon little things, I muſt mention another, which though little enough in itſelf, yet, as it occurs at leaſt once in every day, deſerves ſome attention; I mean Carving. Do you uſe yourſelf to carve *adroitly* and genteely, without hacking half an hour acroſs a bone, without beſpattering the company with the ſauce, and without overturning the glaſſes into your neighbours pockets? Theſe awkwardneſſes are extremely diſagreeable; and, if often repeated, bring ridicule. They are very eaſily avoided, by a little attention and uſe.

How trifling ſoever theſe things may ſeem, or really be, in themſelves, they are no longer ſo, when above half the world thinks them otherwiſe. And, as I would have you *omnibus ornatum—excellere rebus*, I think nothing above or below my pointing out to you, or your excelling in. You have the means of doing it, and time before you to make uſe of them. Take my word for it, I aſk nothing now, but what you will, twenty years hence, moſt heartily wiſh that you had done. Attention to all theſe things, for the next two or three years, will ſave you infinite

infinite trouble and endleſs regrets hereafter. May you, in the whole courſe of your life, have no reaſon for any one juſt regret! Adieu.

Your Dreſden china is arrived, and I have ſent it to your Mamma.

LETTER CXXXII.

London, September the 27th, O. S. 1748.

DEAR BOY,

I Have received your Latin Lecture upon War, which, though it is not exactly the ſame Latin that Ceſar, Cicero, Horace, Virgil, and Ovid ſpoke, is, however, as good Latin as the *erudite Germans* ſpeak or write. I have always obſerved, that the moſt learned people, that is thoſe who have read the moſt Latin, write the worſt; and that diſtinguiſhes the Latin of a Gentleman ſcholar, from that of a Pedant. A Gentleman has, probably, read no other Latin than that of the Auguſtan age; and t herefore can write no other: whereas the Pedant has read much more bad Latin than good; and conſequently writes ſo too. He looks upon the beſt claſſical books, as books for ſchool-boys, and conſequently below him; but pores over fragments of obſcure authors, treaſures up the obſolete words which he meets with there, and uſes them, upon all occaſions, to ſhow his reading, at the expence of his judgment. Plautus is his favourite author, not for the ſake of the wit and the *vis comica* of his comedies; but upon account of the many obſolete words, and the cant of low characters, which are to be met with no where elſe. He will rather uſe *olli* than *illi*, *optumè* than *optimè*, and any bad word, rather than any good one, provided he can but prove, that, ſtrictly ſpeaking, it is Latin; that is, that it was written by a Roman. By this rule, I might now write to you in the language of

Chaucer or Spenſer, and aſſert that I wrote Engliſh, becauſe it was Engliſh in their days; but I ſhould be a moſt affected puppy if I did ſo, and you would not underſtand three words of my letter. All theſe, and ſuch-like affected peculiarities, are the characteriſtics of learned coxcombs and pedants, and are carefully avoided by all men of ſenſe.

I dipped, accidentally, the other day, into Pitiſcus's preface to his Lexicon; where I found a word that puzzled me, and that I did not remember ever to have met with before. It is the adverb *præfiſciné*; which means, *in a good hour*; an expreſſion, which, by the ſuperſtition of it, appears to be low and vulgar. I looked for it; and at laſt I found, that it is once or twice made uſe of in Plautus; upon the ſtrength of which, this learned pedant thruſts it into his preface. Whenever you write Latin, remember that every word or phraſe which you make uſe of, but cannot find in Ceſar, Cicero, Livy, Horace, Virgil, and Ovid, is bad, illiberal Latin, though it may have been written by a Roman.

I muſt now ſay ſomething asto the matter of the Lecture; in which, I confeſs, there is one doctrine laid down that ſurpriſes me: it is this; *Quum vero hoſtis ſit lenta citave morte omnia dira nobis minitans quocunque bellantibus negotium eſt, parum ſane interfuerit quo modo eum obruere et interficere ſatagamus ſi ferociam exuere cunctetur. Ergo veneno quoque uti fas eſt, &c.* whereas I cannot conceive that the uſe of poiſon can, upon any account, come within the lawful means of ſelf-defence. Force may, without doubt, be juſtly repelled by force, but not by treachery and fraud; for I do not call the ſtratagems of war, ſuch as ambuſcades, maſked batteries, falſe attacks, &c. frauds or treachery; they are mutually to be expected and guarded againſt; but poiſoned arrows, poiſoned waters, or poiſon adminiſtered to your enemy (which can only be done by treachery) I have always heard,

read, and thought, to be unlawful and infamous means of defence, be your danger ever ſo great: but, *ſi ferociam exuere cunctetur*; muſt I rather die than poiſon this enemy? Yes, certainly: much rather die than do a baſe or criminal action: nor can I be ſure, before hand, that this enemy may not, in the laſt moment, *ferociam exuere*. But the Public Lawyers, now, ſeem to me, rather to warp the law, in order to authoriſe, than to check, thoſe unlawful proceedings of Princes and States; which, by being become common, appear leſs criminal: though cuſtom can never alter the nature of good and ill.

Pray let no quibbles of Lawyers, no refinements of Caſuiſts, break into the plain notions of right and wrong; which every man's right reaſon, and plain common-ſenſe, ſuggeſts to him. To do as you would be done by, is the plain, ſure, and undiſputed rule of morality and juſtice. Stick to that; and be convinced, that whatever breaks into it, in any degree, however ſpeciouſly it may be turned, and however puzzling it may be to anſwer it, is, notwithſtanding, falſe in itſelf, unjuſt, and criminal. I do not know a crime in the world, which is not, by the Caſuiſts among the Jeſuits (eſpecially the twenty-four collected, I think, by Eſcobar) allowed, in ſome, or many caſes, not to be criminal. The principles firſt laid down by them are often ſpecious, the reaſonings plauſible; but the concluſion always a lie: for it is contrary to that evident, and undeniable rule of juſtice, which I have mentioned above, of not doing to any one what you would not have him do to you. But, however, theſe refined pieces of caſuiſtry and ſophiſtry, being very convenient and welcome to people's paſſions and appetites, they gladly accept the indulgence, without deſiring to detect the fallacy of the reaſoning: and indeed many, I might ſay moſt, people, are not able to do it; which makes the publication of ſuch quibblings and refinements the more pernicious. I am no ſkilful Caſuiſt, nor ſubtle

Diſputant;

Diſputant; and yet I would undertake to juſtify, and qualify, the profeſſion of a highwayman, ſtep by ſtep, and ſo plauſibly, as to make many ignorant people embrace the profeſſion, as an innocent, if not even a laudable one; and to puzzle people, of ſome degree of knowledge, to anſwer me point by point. I have ſeen a book, entitled *Quidlibet ex Quolibet*, or the Art of making any thing out of any thing; which is not ſo difficult, as it would ſeem, if once one quits certain plain truths, obvious in groſs to every underſtanding, in order to run after the ingenious refinements of warm imaginations and ſpeculative reaſonings. Doctor Berkeley, Biſhop of Cloyne, a very worthy, ingenious, and learned man, has wrote a book to prove, that there is no ſuch thing as Matter, and that nothing exiſts but in idea: that you and I only fancy ourſelves eating, drinking, and ſleeping; you at Leipſig, and I at London: that we think we have fleſh and blood, legs, arms, &c. but that we are only ſpirit. His arguments are, ſtrictly ſpeaking, unanſwerable; but yet I am ſo far from being convinced by them, that I am determined to go on to eat and drink, and walk and ride, in order to keep that *matter*, which I ſo miſtakenly imagine my body at preſent to conſiſt of, in as good plight as poſſible. Common ſenſe, (which, in truth, is very uncommon) is the beſt ſenſe I know of: abide by it; it will counſel you beſt. Read and hear, for your amuſement, ingenious ſyſtems, nice queſtions, ſubtily agitated, with all the refinements that warm imaginations ſuggeſt; but conſider them only as exercitations for the mind, and return always to ſettle with common-ſenſe.

I ſtumbled, the other day, at a bookſeller's, upon Comte de Gabalis, in two very little volumes, which I had formerly read. I read it over again, and with freſh aſtoniſhment. Moſt of the extravagancies are taken from the Jewiſh Rabbins, who broached thoſe wild notions, and delivered them in the unintelligible jargon

which

which the Caballiſts and Roſicrucians deal in to this day. Their number is, I believe, much leſſened, but there are ſtill ſome; and I myſelf have known two, who ſtudied and firmly believed in that myſtical nonſenſe. What extravagancy is not man capable of entertaining, when once his ſhackled reaſon is led in triumph by fancy and prejudice! The ancient Alchymiſts gave very much into this ſtuff, by which they thought they ſhould diſcover the Philoſopher's Stone: and ſome of the moſt celebrated Empirics employed it in the purſuit of the Univerſal Medicine. Paracelſus, a bold Empiric, and wild Caballiſt, aſſerted, that he had diſcovered it, and called it his *Alkaheſt*. Why, or wherefore, God knows; only that thoſe madmen call nothing by an intelligible name. You may eaſily get this book from the Hague; read it, for it will both divert and aſtoniſh you; and at the ſame time, teach you *nil admirari*. A very neceſſary leſſon.

Your letters, except when upon a given ſubject, are exceedingly laconic, and neither anſwer my deſires, nor the purpoſe of letters; which ſhould be familiar converſations, between abſent friends. As I deſire to live with you upon the footing of an intimate friend, and not of a parent, I could wiſh that your letters gave me more particular accounts of yourſelf, and of your leſſer tranſactions. When you write to me, ſuppoſe yourſelf converſing freely with me, by the fire-ſide. In that caſe, you would naturally mention the incidents of the day; as, where you had been, who you had ſeen, what you thought of them, &c. Do this in your letters; acquaint me ſometimes with your ſtudies, ſometimes with your diverſions; tell me of any new perſons and characters that you meet with in company, and add your own obſervations upon them: in ſhort, let me ſee more of you, in your letters. How do you go on with Lord Pulteney; and how does he go on at Leipſig? Has he learning, has he parts, has he application? Is he good or ill-natured? In ſhort, What is he; at leaſt, what do you think

him? You may tell me without reſerve, for I promiſe you ſecrecy. You are now of an age, that I am deſirous to begin a confidential correſpondence with you; and, as I ſhall, on my part, write you, very freely, my opinion upon men and things, which I ſhould often be very unwilling that any body but you and Mr. Harte ſhould ſee; ſo, on your part, if you write me without reſerve, you may depend upon my inviolable ſecrecy. If you have ever looked into the Letters of Madame de Sevigné, to her daughter, Madame de Grignan; you muſt have obſerved the eaſe, freedom, and friendſhip, of that correſpondence; and yet, I hope, and believe, that they did not love one another better than we do. Tell me what books you are now reading, either by way of ſtudy or amuſement: how you paſs your evenings when at home, and where you paſs them when abroad. I know that you go ſometimes to Madame Valentin's aſſembly; What do you do there; do you play, or ſup, or is it only *la belle converſation?* Do you mind your dancing, while your dancing-maſter is with you? As you will be often under the neceſſity of dancing a minuet, I would have you dance it very well. Remember, that the graceful motion of the arms, the giving your hand, and the putting-on and pulling-off your hat genteely, are the material parts of a gentleman's dancing. But the greateſt advantage, of dancing well, is, that it neceſſarily teaches you to preſent yourſelf, to ſit, ſtand, and walk genteely; all of which are of real importance to a man of faſhion.

I ſhould wiſh that you were poliſhed, before you go to Berlin; where, as you will be in a great deal of good company, I would have you have the right manners for it. It is a very conſiderable article to have *le ton de la bonne compagnie*, in your deſtination particularly. The principal buſineſs of a foreign Miniſter is, to get into the ſecrets, and to know all *les allures* of the Courts at which he reſides: this he can never bring about, but by ſuch a

pleaſing

pleaſing addreſs, ſuch engaging manners, and ſuch an inſinuating behaviour, as may make him ſought for, and in ſome meaſure domeſtic, in the beſt company and the beſt families of the place. He will then, indeed, be well informed of all that paſſes, either by the confidences made him, or by the careleſsneſs of people in his company; who are accuſtomed to look upon him as one of them, and conſequently not upon their guard before him. For a Miniſter, who only goes to the Court he reſides at in form, to aſk an audience of the Prince or the Miniſter, upon his laſt inſtructions, puts them upon their guard, and will never know any thing more than what they have a mind that he ſhould know. Here women may be put to ſome uſe. A King's miſtreſs, or a Miniſter's wife or miſtreſs, may give great and uſeful informations; and are very apt to do it, being proud to ſhow that they have been truſted. But then, in this caſe, the height of that ſort of addreſs, which ſtrikes women, is requiſite; I mean that eaſy politeneſs, genteel and graceful addreſs, and that *extérieur brilliant*, which they cannot withſtand. There is a ſort of men ſo like women, that they are to be taken juſt in the ſame way; I mean thoſe who are commonly called *fine men*; who ſwarm at all Courts; who have little reflection and leſs knowledge; but who, by their good-breeding, and *train-tran* of the world, are admitted into all companies; and, by the imprudence or careleſsneſs of their ſuperiors, pick up ſecrets worth knowing, and eaſily got out of them by proper addreſs. Adieu.

LETTER CXXXIII.

Bath, October the 12th O. S. 1748.

DEAR BOY,

I Came here three days ago, upon account of a diſorder in my ſtomach, which affected my head, and gave me vertigos. I

already find myſelf ſomething better; and conſequently do not doubt, but that the courſe of theſe waters will ſet me quite right. But how-ever, and where-ever I am, your welfare, your character, your knowledge, and your morals, employ my thoughts more than any thing that can happen to me, or that I can fear or hope for myſelf. I am going off of the ſtage, you are coming upon it: with me, what has been, has been, and reflection now would come too late; with you, every thing is to come, even, in ſome manner, reflection itſelf: ſo that this is the very time when my reflections, the reſult of experience, may be of uſe to you, by ſupplying the want of yours. As ſoon as you leave Leipſig, you will gradually be going into the great world; where the firſt impreſſions that you ſhall give of yourſelf will be of great importance to you; but thoſe which you ſhall receive will be deciſive; for they always ſtick. To keep good company, eſpecially at your firſt ſetting out, is the way to receive good impreſſions. If you aſk me what I mean by good company, I will confeſs to you, that it is pretty difficult to define; but I will endeavour to make you underſtand it as well as I can.

Good Company, is not what reſpective ſets of company are pleaſed either to call or think themſelves; but it is that company which all the people of the place call, and acknowledge to be, good company, notwithſtanding ſome objections which they may form to ſome of the individuals who compoſe it. It conſiſts chiefly (but by no means without exception) of people of conſiderable birth, rank, and character: for people of neither birth nor rank, are frequently, and very juſtly, admitted into it, if diſtinguiſhed by any peculiar merit, or eminency in any liberal art or ſcience. Nay, ſo motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardneſs, and others ſlide into it by the protection of ſome conſiderable perſon; and ſome even of indifferent characters and

morals

morals make part of it. But, in the main, the good part preponderates, and people of infamous and blaſted characters are never admitted. In this faſhionable good company, the beſt manners, and the beſt language, of the place are moſt unqueſtionably to be learnt; for they eſtabliſh, and give the tone to both, which are therefore called the language and manners of good company: there being no legal tribunal to aſcertain either.

A company conſiſting wholly of people of the firſt quality, cannot, for that reaſon, be called good company, in the common acceptation of the phraſe, unleſs they are, into the bargain, the faſhionable and accredited company of the place; for people of the very firſt quality can be as ſilly, as ill-bred, and as worthleſs, as people of the meaneſt degree. On the other hand, a company conſiſting intirely of people of very low condition, whatever their merit or parts may be, can never be called good company; and conſequently ſhould not be much frequented, though by no means deſpiſed.

A company wholly compoſed of men of learning, though greatly to be valued and reſpected, is not meant by the words, *good company*: they cannot have the eaſy manners and *tournure* of the world, as they do not live in it. If you can bear your part well in ſuch a company, it is extremely right to be in it ſometimes, and you will be but more eſteemed, in other companies, for having a place in that. But then do not let it engroſs you; for if you do, you will be only conſidered as one of the *litterati* by profeſſion; which is not the way either to ſhine, or riſe in the world.

The company of profeſſed Wits and Poets is extremely inviting to moſt young men; who, if they have wit themſelves, are pleaſed with it, and if they have none, are ſillily proud of being one of it: but it ſhould be frequented with moderation and judgment, and you ſhould by no means give yourſelf up to it. A Wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much afraid of a live Wit, in com-

pany, as a woman is of a gun, which ſhe thinks may go off of itſelf, and do her a miſchief. Their acquaintance is, however, worth ſeeking, and their company worth frequenting; but not excluſively of others, nor to ſuch a degree as to be conſidered only as one of that particular ſet.

But the company, which of all others you ſhould moſt carefully avoid, is, that low company, which, in every ſenſe of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. You will, perhaps, be ſurprized, that I ſhould think it neceſſary to warn you againſt ſuch company; but yet I do not think it wholly unneceſſary, after the many inſtances which I have ſeen, of men of ſenſe and rank, diſcredited, vilified, and undone, by keeping ſuch company. Vanity, that ſource of many of our follies, and of ſome of our crimes, has ſunk many a man into company, in every light infinitely below himſelf, for the ſake of being the firſt man in it. There he dictates, is applauded, admired; and, for the ſake of being the *Coryphæus* of that wretched chorus, diſgraces, and diſqualifies himſelf ſoon for any better company. Depend upon it, you will ſink or riſe to the level of the company which you commonly keep: people will judge of you, and not unreaſonably, by that. There is good ſenſe in the Spaniſh ſaying, "Tell me who you live with, and I "will tell you who you are." Make it therefore your buſineſs, wherever you are, to get into that company, which every body of the place allows to be the beſt company, next to their own: which is the beſt definition that I can give you, of good company. But here, too, one caution is very neceſſary; for want of which many young men have been ruined, even in good company. Good company (as I have before obſerved) is compoſed of a great variety of faſhionable people, whoſe characters and morals are very different, though their manners are pretty much the ſame. When a young man, new in the world, firſt gets into that com-

pany,

pany, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, miſtakes the objects of his imitation. He has often heard that abſurd term of genteel and faſhionable vices. He there ſees ſome people who ſhine, and who in general are admired and eſteemed; and obſerves, that theſe people are whoremaſters, drunkards, or gameſters: upon which he adopts their vices, miſtaking their defects for their perfections, and thinking that they owe their faſhion and their luſtre to thoſe genteel vices. Whereas it is exactly the reverſe; for theſe people have acquired their reputation by their parts, their learning, their good-breeding, and other real accompliſhments; and are only blemiſhed and lowered, in the opinions of all reaſonable people, and of their own, in time, by theſe genteel and faſhionable vices. A whoremaſter, in a flux, or without a noſe, is a very genteel perſon indeed, and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and ſtupefied by the head-ach all the next, is, doubtleſs, a fine model to copy from. And a gameſter, tearing his hair, and blaſpheming, for having loſt more than he had in the world, is ſurely a moſt amiable character. No; theſe are allays, and great ones too, which can never adorn any character, but will always debaſe the beſt. To prove this; ſuppoſe any man, without parts and ſome other good qualities, to be merely a whoremaſter, a drunkard, or a gameſter; How will he be looked upon, by all ſorts of people? Why, as a moſt contemptible and vicious animal. Therefore it is plain, that, in theſe mixed characters, the good part only makes people forgive, but not approve, the bad.

I will hope, and believe, that you will have no vices; but if, unfortunately, you ſhould have any, at leaſt I beg of you to be content with your own, and to adopt no other body's. The adoption of vice has, I am convinced, ruined ten times more young men, than natural inclinations.

As I make no difficulty of confeſſing my paſt errors, where I think the confeſſion may be of uſe to you, I will own, that, when I firſt went to the univerſity, I drank and ſmoked, notwithſtanding the averſion I had to wine and tobacco, only becauſe I thought it genteel, and that it made me look like a man. When I went abroad, I firſt went to the Hague, where gaming was much in faſhion; and where I obſerved that many people, of ſhining rank and character, gamed too. I was then young enough, and ſilly enough, to believe, that gaming was one of their accompliſhments; and, as I aimed at perfection, I adopted gaming as a neceſſary ſtep to it. Thus I acquired, by error, the habit of a vice, which, far from adorning my character, has, I am conſcious, been a great blemiſh in it.

Imitate, then, with diſcernment and judgment, the real perfections of the good company which you may get into; copy their politeneſs, their carriage, their addreſs, and the eaſy and well-bred turn of their converſation; but remember, that, let them ſhine ever ſo bright, their vices, if they have any, are ſo many ſpots, which you would no more imitate, than you would make an artificial wart upon your face, becauſe ſome very handſome man had the misfortune to have a natural one upon his: but, on the contrary, think how much handſomer he would have been without it.

Having thus confeſſed ſome of my *égaremens*, I will now ſhow you a little of my right ſide. I always endeavoured to get into the beſt company, wherever I was, and commonly ſucceeded. There I pleaſed, to ſome degree, by ſhowing a deſire to pleaſe. I took care never to be abſent or *diſtrait*; but, on the contrary, attended to every thing that was ſaid, done, or even looked, in company: I never failed in the minuteſt attentions, and was never *journalier*. Theſe things, and not my *égaremens*, made me faſhionable.

Adieu! this letter is full long enough.

LETTER

LETTER CXXXIV.

Bath, October the 19th, O. S. 1748.

DEAR BOY,

HAVING, in my laſt, pointed out, what ſort of company you ſhould keep, I will now give you ſome rules for your conduct in it; rules which my own experience and obſervation enable me to lay down, and communicate to you, with ſome degree of confidence. I have often given you hints of this kind before, but then it has been by ſnatches; I will now be more regular and methodical. I ſhall ſay nothing with regard to your bodily carriage and addreſs, but leave them to the care of your dancing-maſter, and to your own attention to the beſt models: remember, however, that they are of conſequence.

Talk often, but never long; in that caſe, if you do not pleaſe, at leaſt you are ſure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the very few caſes in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

Tell ſtories very ſeldom, and, abſolutely, never but where they are very apt, and very ſhort. Omit every circumſtance that is not material, and beware of digreſſions. To have frequent recourſe to narrative, betrays great want of imagination.

Never hold any body by the button, or the hand, in order to be heared out; for, if people are not willing to hear you, you had much better hold your tongue than them.

Moſt long talkers ſingle out ſome one unfortunate man in company (commonly him whom they obſerve to be the moſt ſilent) or their next neighbour, to whiſper, or at leaſt, in a half voice, to convey a continuity of words to. This is exceſſively ill-bred,

and, in ſome degree, a fraud; converſation-ſtock being a joint and common property. But, on the other hand, if one of theſe unmerciful talkers lays hold of you, hear him with patience, (and at leaſt ſeeming attention) if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midſt of his diſcourſe, or to diſcover your impatience under your affliction.

Take, rather than give, the tone of the company you are in. If you have parts you will ſhow them, more or leſs, upon every ſubject; and if you have not, you had better talk ſillily upon a ſubject of other people's, than of your own chuſing.

Avoid, as much as you can, in mixed companies, argumentative, polemical converſations; which, though they ſhould not, yet certainly do, indiſpoſe, for a time, the contending parties towards each other: and, if the controverſy grows warm and noiſy, endeavour to put an end to it, by ſome genteel levity or joke. I quieted ſuch a converſation-hubbub once, by repreſenting to them, that, though I was perſuaded none there preſent would repeat, out of company, what paſſed in it, yet I could not anſwer for the diſcretion of the paſſengers in the ſtreet, who muſt neceſſarily hear all that was ſaid.

Above all things, and upon all occaſions, avoid ſpeaking of yourſelf, if it be poſſible. Such is the natural pride and vanity of our hearts, that it perpetually breaks out, even in people of the beſt parts, in all the various modes and figures of the egotiſm.

Some, abruptly, ſpeak advantageouſly of themſelves, without either pretence or provocation. They are impudent. Others proceed more artfully, as they imagine; and forge accuſations againſt themſelves, complain of calumnies which they never heared, in order to juſtify themſelves, by exhibiting a catalogue of their many virtues. *They acknowledge that it may, indeed,*

ſeem odd, that they ſhould talk in that manner of themſelves; it is what they do not like, and what they never would have done; no, no tortures ſhould ever have forced it from them, if they had not been thus unjuſtly and monſtrouſly accuſed. But, in theſe caſes, juſtice is ſurely due to one's ſelf, as well as to others; and, when our character is attacked, we may ſay, in our own juſtification, what otherwiſe we never would have ſaid. This thin veil of Modeſty, drawn before Vanity, is much too tranſparent, to conceal it, even from very moderate diſcernment.

Others go more modeſtly and more ſlily ſtill (as they think) to work; but, in my mind, ſtill more ridiculouſly. They confeſs themſelves (not without ſome degree of ſhame and confuſion) into all the Cardinal Virtues; by firſt degrading them into weakneſſes, and then owning their misfortune, in being made up of thoſe weakneſſes. *They cannot ſee people ſuffer, without ſympathiſing with, and endeavouring to help them. They cannot ſee people want, without relieving them; though, truly, their own circumſtances cannot very well afford it. They cannot help ſpeaking truth, though they know all the imprudence of it. In ſhort, they know that, with all theſe weakneſſes, they are not fit to live in the world, much leſs to thrive in it. But they are now too old to change, and muſt rub on as well as they can.* This ſounds too ridiculous and *outré*, almoſt, for the ſtage; and yet, take my word for it, you will frequently meet with it, upon the common ſtage of the world. And here I will obſerve, by the bye, that you will often meet with characters in nature ſo extravagant, that a diſcreet Poet would not venture to ſet them upon the ſtage, in their true and high colouring.

This principle of vanity and pride is ſo ſtrong in human nature, that it deſcends even to the loweſt objects; and one often ſees people angling for praiſe, where, admitting all they ſay to be true, (which, by the way, it ſeldom is) no juſt

praiſe is to be caught. One man affirms that he has rode poſt an hundred miles in ſix hours: probably it is a lie; but, ſuppoſing it to be true, what then? Why he is a very good poſt-boy, that is all. Another aſſerts, and probably not without oaths, that he has drank ſix or eight bottles of wine at a ſitting: out of charity, I will believe him a liar; for, if I do not, I muſt think him a beaſt.

Such, and a thouſand more, are the follies and extravagancies, which vanity draws people into, and which always defeat their own purpoſe; and, as Waller ſays, upon another ſubject,

Make the wretch the moſt deſpiſed,
Where moſt he wiſhes to be prized.

The only ſure way of avoiding theſe evils, is, never to ſpeak of yourſelf at all. But when, hiſtorically, you are obliged to mention yourſelf, take care not to drop one ſingle word, that can, directly or indirectly, be conſtrued as fiſhing for applauſe. Be your character what it will, it will be known; and nobody will take it upon your own word. Never imagine that any thing you can ſay, yourſelf, will varniſh your defects, or add luſtre to your perfections; but, on the contrary, it may, and nine times in ten will, make the former more glaring, and the latter obſcure. If you are ſilent upon your own ſubject, neither envy, indignation, nor ridicule, will obſtruct or allay the applauſe which you may really deſerve; but if you publiſh your own panegyric, upon any occaſion, or in any ſhape whatſoever, and however artfully dreſſed or diſguiſed, they will all conſpire againſt you, and you will be diſappointed at the very end you aim at.

Take care never to ſeem dark and myſterious; which is not only a very unamiable character, but a very ſuſpicious one too: if you ſeem myſterious with others, they will be really ſo with

with you, and you will know nothing. The height of abilities is, to have *volto ſciolto*, and *penſieri ſtretti*; that is, a frank, open, and ingenuous exterior, with a prudent and reſerved interior: to be upon your own guard, and yet, by a ſeeming natural openneſs, to put people off of theirs. Depend upon it, nine in ten of every company that you are in, will avail themſelves of every indiſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage. A prudent reſerve is therefore as neceſſary, as a ſeeming openneſs is prudent. Always look people in the face when you ſpeak to them; the not doing it is thought to imply conſcious guilt; beſides, that you loſe the advantage of obſerving, by their countenances, what impreſſion your diſcourſe makes upon them. In order to know people's real ſentiments, I truſt much more to my eyes than to my ears; for they can ſay whatever they have a mind I ſhould hear; but they can ſeldom help looking, what they have no intention that I ſhould know.

Neither retail nor receive ſcandal, willingly; for though the defamation of others may, for the preſent, gratify the malignity of the pride of our hearts, cool reflection will drawvery diſadvantageous concluſions from ſuch a diſpoſition: and in the caſe of ſcandal, as in that of robbery, the receiver is always thought as bad as the thief.

Mimickry, which is the common and favourite amuſement of little, low minds, is in the utmoſt contempt with great ones. It is the loweſt and moſt illiberal of all buffoonery. Pray, neither practiſe it yourſelf, nor applaud it in others. Beſides that, the perſon mimicked is inſulted; and, as I have often obſerved to you before, an inſult is never forgiven.

I need not (I believe) adviſe you to adapt your converſation to the people you are converſing with: for I ſuppoſe you would not, without this caution, have talked upon the ſame ſubject, and in the

the ſame manner, to a Miniſter of State, a Biſhop, a Philoſopher, a Captain, and a Woman. A man of the world muſt, like the Cameleon, be able to take every different hue; which is by no means a criminal or abject, but a neceſſary complaiſance, for it relates only to Manners, and not to Morals.

One word only, as to ſwearing; and that, I hope and believe, is more than is neceſſary. You may ſometimes hear ſome people, in good company, interlard their diſcourſe with oaths by way of embelliſhment, as they think; but you muſt obſerve, too, that thoſe who do ſo, are never thoſe who contribute, in any degree, to give that company the denomination of good company. They are always ſubalterns, or people of low education; for that practiſe, beſides that it has no one temptation to plead, is as ſilly, and as illiberal, as it is wicked.

Loud laughter is the mirth of the mob, who are only pleaſed with ſilly things; for true Wit or good Senſe never excited a laugh, ſince the creation of the world. A man of parts and faſhion is therefore only ſeen to ſmile, but never heard to laugh.

But, to conclude this long letter; all the above-mentioned rules, however carefully you may obſerve them, will loſe half their effect, if unaccompanied by the Graces. Whatever you ſay, if you ſay it with a ſupercilious, Cynical face, or an embarraſſed countenance, or a ſilly, diſconcerted grin, will be ill received. If, into the bargain, *you mutter it, or utter it indiſtinctly, and ungracefully*, it will be ſtill worſe received. If your air and addreſs are vulgar, awkward, and *gauche*, you may be eſteemed indeed, if you have great intrinſic merit; but you will never pleaſe: and, without pleaſing, you will riſe but heavily. Venus, among the Ancients, was ſynonimous with the Graces, who were always ſuppoſed to accompany her: and Horace tells us, that even Youth,

and

and Mercury, the God of Arts and Eloquence, would not do without her.

Parum comis ſine te Juventas Mercuriuſque.

They are not inexorable Ladies, and may be had, if properly and diligently purſued. Adieu.

LETTER CXXXV.

Bath, October the 29th, O. S. 1748.

DEAR BOY,

MY anxiety for your ſucceſs increaſes, in proportion as the time approaches of your taking your part upon the great ſtage of the world. The audience will form their opinion of you upon your firſt appearance, (making the proper allowance for your inexperience) and ſo far it will be final, that, though it may vary as to the degrees, it will never totally change. This conſideration excites that reſtleſs attention, with which I am conſtantly examining how I can beſt contribute to the perfection of that character, in which the leaſt ſpot or blemiſh would give me more real concern, than I am now capable of feeling upon any other account whatſoever.

I have, long ſince, done mentioning your great Religious and Moral duties; becauſe I could not make your underſtanding ſo bad a compliment, as to ſuppoſe that you wanted, or could receive, any new inſtructions upon thoſe two important points. Mr. Harte, I am ſure, has not neglected them; and, beſides, they are ſo obvious to common ſenſe and reaſon, that commentators may (as they often do) perplex, but cannot make them clearer. My

province,

province, therefore, is to ſupply, by my experience, your, hitherto, inevitable inexperience, in the ways of the world. People at your age are in a ſtate of natural ebriety; and want rails, and *garde-fous*, wherever they go, to hinder them from breaking their necks. This drunkenneſs of youth, is not only tolerated, but even pleaſes, if kept within certain bounds of diſcretion and decency. Thoſe bounds are the point, which it is difficult for the drunken man himſelf to find out; and there it is that the experience of a friend may not only ſerve, but ſave him.

Carry with you, and welcome, into company, all the gaiety and ſpirits, but as little of the giddineſs, of youth as you can. The former will charm; but the latter will often, though innocently, implacably offend. Inform yourſelf of the characters and ſituations of the company, before you give way to what your imagination may prompt you to ſay. There are, in all companies, more wrong heads than right ones, and many more who deſerve, than who like cenſure. Should you therefore expatiate in the praiſe of ſome virtue, which ſome in company notoriouſly want; or declaim againſt any vice, which others are notoriouſly infected with; your reflections, however general and unapplied, will, by being applicable, be thought perſonal, and levelled at thoſe people. This conſideration points out to you, ſufficiently, not to be ſuſpicious and captious yourſelf, nor to ſuppoſe that things, becauſe they may, are therefore meant at you. The manners of well-bred people ſecure one from thoſe indirect and mean attacks; but if, by chance, a flippant woman, or a pert coxcomb, lets off any thing of that kind, it is much better not to ſeem to underſtand, than to reply to it.

Cautiouſly avoid talking of either your own or other people's domeſtic affairs. Yours are nothing to them; but tedious; theirs are nothing to you. The ſubject is a tender one; and it is odds

but that you touch ſomebody or other's ſore place: for, in this caſe, there is no truſting to ſpecious appearances; which may be, and often are, ſo contrary to the real ſituations of things, between men and their wives, parents and their children, ſeeming friends, &c. that, with the beſt intentions in the world, one often blunders diſagreeably.

Remember, that the wit, humour, and jokes, of moſt mixed companies, are local. They thrive in that particular ſoil, but will not, often, bear tranſplanting. Every company is differently circumſtanced, has its particular cant, and jargon; which may give occaſion to wit, and mirth, within that circle, but would ſeem flat and inſipid in any other, and therefore will not bear repeating. Nothing makes a man look ſillier, than a pleaſantry, not reliſhed or not underſtood; and if he meets with a profound ſilence, when he expected a general applauſe, or, what is worſe, if he is deſired to explain the *bon mot*, his awkward and embarraſſed ſituation is eaſier imagined than deſcribed. *A propos* of repeating; take great care never to repeat (I do not mean here the pleaſantries) in one company what you hear in another. Things, ſeemingly indifferent, may, by circulation, have much graver conſequences than you would imagine. Beſides, there is a general tacit truſt in converſation, by which a man is obliged not to report any thing out of it, though he is not immediately enjoined ſecrecy. A retailer of this kind is ſure to draw himſelf into a thouſand ſcrapes and diſcuſſions, and to be ſhily and uncomfortably received, wherever he goes.

You will find, in moſt good company, ſome people, who only keep their place there by a contemptible title enough; theſe are what we call *very good-natured fellows*, and the French, *bons diables*. The truth is, they are people without any parts or fancy, and who, having no will of their own, readily aſſent to,

concur in, and applaud, whatever is ſaid or done in the company; and adopt, with the ſame alacrity, the moſt virtuous or the moſt criminal, the wiſeſt or the ſillieſt ſcheme, that happens to be entertained by the majority of the company. This fooliſh, and often criminal complaiſance, flows from a fooliſh cauſe; the want of any other merit. I hope that you will hold your place in company by a nobler tenure, and that you will hold it (you can bear a quibble, I believe, yet) *in capite*. Have a will and an opinion of your own, and adhere to them ſteadily; but then do it with good-humour, good-breeding, and (if you have it) with urbanity; for you have not yet beard enough, either to preach or cenſure.

All other kinds of complaiſance are not only blameleſs, but neceſſary, in good company. Not to ſeem to perceive the little weakneſſes, and the idle but innocent affectations of the company, but even to flatter them, in a certain manner, is not only very allowable, but, in truth, a ſort of polite duty. They will be pleaſed with you, if you do; and will certainly not be reformed by you, if you do not. For inſtance; you will find, in every *groupe* of company, two principal figures, *viz.* the fine Lady and the fine Gentleman; who abſolutely give the law of Wit, Language, Faſhion, and Taſte, to the reſt of that ſociety. There is always a ſtrict, and often, for the time being, a tender alliance between theſe two figures. The Lady looks upon her empire as founded upon the divine right of Beauty, (and full as good a divine right it is, as any King, Emperor, or Pope, can pretend to;) ſhe requires, and commonly meets with, unlimited paſſive obedience. And why ſhould ſhe not meet with it? Her demands go no higher, than to have her unqueſtioned pre-eminence in Beauty, Wit, and Faſhion, firmly eſtabliſhed. Few Sovereigns (by the way) are ſo reaſonable. The fine Gentleman's claims of right are, *mutatis mutandis*, the ſame; and though, indeed, he is not always a Wit *de*

jure, yet, as he is the Wit *de facto* of that company, he is intitled to a ſhare of your allegiance; and every body expects, at leaſt, as much as they are entitled to, if not ſomething more. Prudence bids you make your court to theſe joint Sovereigns; and no duty, that I know of, forbids it. Rebellion, here, is exceedingly dangerous, and inevitably puniſhed, by baniſhment, and immediate forfeiture of all your wit, manners, taſte, and faſhion: as, on the other hand, a chearful ſubmiſſion, not without ſome flattery, is ſure to procure you a ſtrong recommendation, and moſt effectual paſs, throughout all their, and probably the neighbouring dominions. With a moderate ſhare of ſagacity, you will, before you have been half an hour in their company, eaſily diſcover thoſe two principal figures; both by the deference which you will obſerve the whole company pay them, and by that eaſy, careleſs, and ſerene air, which their conſciouſneſs of power gives them. As in this caſe, ſo in all others, aim always at the higheſt; get always into the higheſt company, and addreſs yourſelf particularly to the higheſt in it. The ſearch after the unattainable philoſopher's ſtone has occaſioned a thouſand uſeful diſcoveries, which, otherwiſe, would never have been made.

What the French juſtly call *les manieres nobles*, are only to be acquired in the very beſt companies. They are the diſtinguiſhing characteriſtics of men of faſhion: people of low education never wear them ſo cloſe, but that ſome part or other of the original vulgariſm appears. *Les manieres nobles* equally forbid inſolent contempt, or low envy and jealouſy. Low people, in good circumſtances, fine clothes, and equipages, will inſolently ſhow contempt for all thoſe, who cannot afford as fine clothes, as good an equipage, and who have not (as their term is) as much money in their pockets: on the other hand, they are gnawed with envy, and cannot help diſcovering it, of thoſe who ſurpaſs them in any

of theſe articles; which are far from being ſure criterions of merit. They are, likewiſe, jealous of being ſlighted; and, conſequently, ſuſpicious and captious: they are eager and hot about trifles; becauſe trifles were, at firſt, their affairs of conſequence. *Les manieres nobles* imply exactly the reverſe of all this. Study them early; you cannot make them too habitual and familiar to you.

Juſt as I had written what goes before, I received your letter of the 24th, N. S. but I have not received that which you mention from Mr. Harte. Yours is of the kind that I deſire; for I want to ſee your private picture, drawn by yourſelf, at different ſittings: for though, as it is drawn by yourſelf, I preſume you will take the moſt advantageous likeneſs; yet, I think, that I have ſkill enough in that kind of painting, to diſcover the true features, though ever ſo artfully coloured, or thrown into ſkilful lights and ſhades.

By your account of the German Play, which I do not know whether I ſhould call Tragedy or Comedy, the only ſhining part of it (ſince I am in a way of quibbling) ſeems to have been the Fox's Tail. I preſume, too, that the Play has had the ſame fate with the Squib, and has gone off no more. I remember a ſquib much better applied, when it was made the device of the colours of a French regiment of grenadiers; it was repreſented burſting, with this motto under it: *Peream dum luceam.*

I like the deſcription of your *Pic-nic*; where, I take it for granted, that your cards are only to break the formality of a circle, and your *Sympoſion* intended more to promote converſation than drinking. Such an *amicable colliſion*, as Lord Shafteſbury very prettily calls it, rubs off and ſmooths thoſe rough corners, which mere nature has given to the ſmootheſt of us. I hope ſome part, at leaſt, of the converſation is in German. *A propos*;

tell

tell me, do you ſpeak that language correctly, and do you write it with eaſe? I have no doubt of your maſtering the other modern languages, which are much eaſier, and occur much oftener; for which reaſon, I deſire that you will apply moſt diligently to German, while you are in Germany, that you may ſpeak and write that language moſt correctly.

I expect to meet Mr. Eliot in London, in about three weeks, after which you will ſoon ſee him at Leipſig. Adieu.

LETTER CXXXVI.

London, November the 18th, O. S. 1748.

DEAR BOY,

WHATEVER I ſee, or whatever I hear, my firſt conſideration is, whether it can, in any way, be uſeful to you. As a proof of this, I went accidentally, the other day, into a print-ſhop; where, among many others, I found one print from a famous deſign of Carlo Maratti, who died about thirty years ago, and was the laſt eminent painter in Europe: the ſubject is, *il Studio del Diſegno*; or, the School of Drawing. An old man, ſuppoſed to be the Maſter, points to his Scholars, who are variouſly employed, in Perſpective, Geometry, and the obſervation of the ſtatues of antiquity. With regard to Perſpective, of which there are ſome little ſpecimens; he has wrote, *Tanto che baſti*, that is, *As much as is ſufficient*; with regard to Geometry, *Tanto che baſti* again; with regard to the contemplation of the ancient ſtatues, there is written, *Non mai a baſtanza*; *There never can be enough*. But, in the clouds, at top of the piece, are repreſented the three Graces; with this juſt ſentence written over them, *Senza di noi ogni fatica è vana*; that is, *Without us,*

all labour is vain. This, every body allows to be true, in painting; but all people do not ſeem to conſider, as I hope you will, that this truth is full as applicable to every other art or ſcience; indeed to every thing that is to be ſaid or done. I will ſend you the print itſelf, by Mr. Eliot, when he returns; and I will adviſe you to make the ſame uſe of it, that the Roman Catholics ſay they do of the pictures and images of their ſaints; which is, only to remind them of thoſe; for the adoration they diſclaim. Nay, I will go farther, and, as the tranſition from Popery to Paganiſm is ſhort and eaſy, I will claſſically and poetically adviſe you to invoke, and ſacrifice to them every day, and all the day. It muſt be owned, that the Graces do not ſeem to be natives of Great Britain; and, I doubt, the beſt of us, here, have more of the rough than the poliſhed diamond. Since barbariſm drove them out of Greece and Rome, they ſeem to have taken refuge in France, where their temples are numerous, and their worſhip the eſtabliſhed one. Examine yourſelf ſeriouſly, why ſuch and ſuch people pleaſe and engage you, more than ſuch and ſuch others, of equal merit; and you will always find, that it is becauſe the former have the Graces, and the latter not. I have known many a woman, with an exact ſhape, and a ſymmetrical aſſemblage of beautiful features, pleaſe nobody; while others, with very moderate ſhapes and features, have charmed every body. Why? Becauſe Venus will not charm ſo much, without her attendant Graces, as they will without her. Among men, how often have I ſeen the moſt ſolid merit and knowledge neglected, unwelcome, or even rejected, for want of them? While flimſy parts, little knowledge, and leſs merit, introduced by the Graces, have been received, cheriſhed, and admired. Even virtue, which is moral beauty, wants ſome of its charms, if unaccompanied by them.

If you aſk me how you ſhall acquire what neither you nor I can

I can define or aſcertain; I can only anſwer, *By obſervation.* Form yourſelf, with regard to others, upon what you feel pleaſes you, in them. I can tell you the importance, the advantage, of having the Graces; but I cannot give them you: I heartily wiſh I could, and I certainly would; for I do not know a better preſent that I could make you. To ſhow you that a very wiſe, philoſophical, and retired man, thinks upon that ſubject as I do, who have always lived in the world, I ſend you, by Mr. Eliot, the famous Mr. Locke's book upon Education; in which you will find the ſtreſs that he lays upon the Graces, which he calls (and very truly) Good-breeding. I have marked all the parts of that book, that are worth your attention; for as he begins with the child, almoſt from its birth, the parts relative to its infancy would be uſeleſs to you. Germany is, ſtill leſs than England, the ſeat of the Graces; however, you had as good not ſay ſo while you are there. But the place which you are going to, in a great degree, is; for I have known as many well-bred, pretty men come from Turin, as from any part of Europe. The late King Victor Amedée took great pains to form ſuch of his ſubjects as were of any conſideration, both to buſineſs and manners; the preſent King, I am told, follows his example: this however is certain, that in all Courts and Congreſſes, where there are various foreign Miniſters, thoſe of the King of Sardinia are generally the ableſt, the politeſt, and *les plus déliés.* You will therefore, at Turin, have very good models to form yourſelf upon; and remember, that with regard to the beſt models, as well as to the antique Greek ſtatues in the print, *non mai a baſtanza.* Obſerve every word, look, and motion of thoſe who are allowed to be the moſt accompliſhed perſons there. Obſerve their natural and careleſs, but genteel air; their unembarraſſed good-breeding; their unaſſuming, but yet unproſtituted dignity. Mind their decent mirth,

their

their diſcreet frankneſs, and that *entregent*, which, as much above the frivolous as below the important and the ſecret, is the proper medium for converſation in mixed companies. I will obſerve, by the bye, that the talent of that light *entregent* is often of great uſe to a foreign Miniſter; not only as it helps him to domeſticate himſelf in many families, but alſo, as it enables him to put by, and parry ſome ſubjects of converſation, which might poſſibly lay him under difficulties, both what to ſay, and how to look.

Of all the men that ever I knew in my life, (and I knew him extremely well) the late Duke of Marlborough poſſeſſed the Graces in the higheſt degree, not to ſay engroſſed them; and indeed he got the moſt by them; for I will venture (contrary to the cuſtom of profound hiſtorians, who always aſſign deep cauſes for great events) to aſcribe the better half of the Duke of Marlborough's greatneſs and riches to thoſe Graces. He was eminently illiterate; wrote bad Engliſh, and ſpelled it ſtill worſe. He had no ſhare of what is commonly called *Parts*; that is, he had no brightneſs, nothing ſhining in his genius. He had, moſt undoubtedly, an excellent good plain underſtanding, with ſound judgment. But theſe, alone, would probably have raiſed him but ſomething higher than they found him; which was Page to King James the Second's Queen. There the Graces protected and promoted him; for, while he was an Enſign of the Guards, the Dutcheſs of Cleveland, then favourite miſtreſs to King Charles the IId, ſtruck by thoſe very Graces, gave him five thouſand pounds; with which he immediately bought an annuity for his life, of five hundred pounds a year, of my grandfather, Halifax; which was the foundation of his ſubſequent fortune. His figure was beautiful; but his manner was irreſiſtible, by either man or woman. It was by this engaging, graceful manner, that he was enabled, during all his war, to connect the various and

jarring

jarring Powers of the Grand Alliance, and to carry them on to the main object of the war, notwithſtanding their private and ſeparate views, jealouſies, and wrongheadedneſſes. Whatever Court he went to, (and he was often obliged to go himſelf to ſome reſty and refractory ones) he as conſtantly prevailed, and brought them into his meaſures. The Penſionary Heinſius, a venerable old Miniſter, grown grey in buſineſs, and who had governed the Republic of the United Provinces for more than forty years, was abſolutely governed by the Duke of Marlborough, as that Republic feels to this day. He was alwas cool; and nobody ever obſerved the leaſt variation in his countenance: he could refuſe more gracefully than other people could grant; and thoſe who went away from him the moſt diſſatisfied, as to the ſubſtance of their buſineſs, were yet perſonally charmed with him, and, in ſome degree, comforted by his manner. With all his gentleneſs and gracefulneſs, no man living was more conſcious of his ſituation, nor maintained his dignity better.

With the ſhare of knowledge which you have already gotten, and with the much greater, which, I hope, you will ſoon acquire, what may you not expect to arrive at, if you join all theſe graces to it? In your deſtination, particularly, they are, in truth, half your buſineſs; for, if you can once gain the affections, as well as the eſteem of the Prince or Miniſter of the Court to which you are ſent, I will anſwer for it, that will effectually do the buſineſs of the Court that ſent you; otherwiſe, it is up-hill work. Do not miſtake, and think, that theſe graces, which I ſo often and ſo earneſtly recommend to you, ſhould only accompany important tranſactions, and be worn only *les jours de gala*: no; they ſhould, if poſſible, accompany every, the leaſt, thing that you do or ſay; for, if you neglect them in little things, they will leave you in great ones. I ſhould, for inſtance, be extremely concerned

to ſee you even drink a cup of coffee ungracefully, and ſlop yourſelf with it, by your awkward manner of holding it; nor ſhould I like to ſee your coat buttoned, or your ſhoes buckled awry. But I ſhould be outrageous, if I heard you mutter your words unintelligibly, ſtammer in your ſpeech, or heſitate, miſplace, and miſtake in your narrations: and I ſhould run away from you, with greater rapidity, if poſſible, than I ſhould, now, run to embrace you, if I found you deſtitute of all thoſe graces, which I have ſet my heart upon their making you one day, *omnibus ornatum excellere rebus.*

This ſubject is inexhauſtible, as it extends to every thing that is to be ſaid or done; but I will leave it for the preſent, as this letter is already pretty long. Such is my deſire, my anxiety, for your perfection; that I never think I have ſaid enough, though you may poſſibly think that I have ſaid too much; and though, in truth, if your own good ſenſe is not ſufficient to direct you, in many of theſe plain points, all that I or any body elſe can ſay, will be inſufficient. But, where you are concerned, I am the inſatiable Man in Horace, who covets ſtill a little corner more, to complete the figure of his field. I dread every little corner that may deform mine, in which I would have (if poſſible) no one defect.

I this moment receive yours of the 17th, N. S. and cannot condole with you upon the ſeceſſion of your German *Commenſaux*; who, both by your and Mr. Harte's deſcription, ſeem to be *des gens d'une aimable abſence:* and, if you can replace them by any other German converſation, you will be a gainer by the bargain. I cannot conceive, if you underſtand German well enough to read any German book, how the writing of the German character can be ſo difficult and tedious to you, the twenty-four letters being very ſoon learned; and I do not

expect that you ſhould write yet with the utmoſt purity and correctneſs, as to the language: what I meant by your writing once a fortnight to Grevenkop, was only to make the written character familiar to you. However, I will be content with one in three weeks, or ſo.

I believe you are not likely to ſee Mr. Eliot again ſoon, he being ſtill in Cornwall with his father; who, I hear, is not likely to recover. Adieu.

LETTER CXXXVII.

London, November the 29th, O. S. 1748.

DEAR BOY,

I Delayed writing to you, till I could give you ſome account of the motions of your friend, Mr. Eliot; for whom, I know, you have, and very juſtly, the moſt friendly concern. His father and he came to town together, in a poſt-chaiſe, a fortnight ago, the reſt of the family remaining in Cornwall. His father, with difficulty, ſurvived the journey, and died laſt Saturday was ſevennight. Both concern and decency confined your friend, till two days ago, when I ſaw him: he has determined, and, I think, very prudently, to go abroad again; but how ſoon, it is yet impoſſible for him to know; as he muſt, neceſſarily, put his own private affairs in ſome order firſt: but I conjecture, that he may poſſibly join you at Turin; ſooner, to be ſure, not. I am very ſorry that you are likely to be ſo long without the company and the example of ſo valuable a friend; and therefore, I hope, that you will make it up to yourſelf, as well as you can, at this diſtance, by remembering and following his example. Imitate that appli-

cation of his, which has made him know all thoroughly, and to the bottom. He does not content himſelf with the ſurface of knowledge; but works in the Mine for it, knowing that it lies deep. Pope ſays, very truly, in his Eſſay upon Criticiſm;

A little Learning is a dangerous thing;
Drink deep, or taſte not the Pierian ſpring.

I ſhall ſend you, by a ſhip that goes to Hamburgh next week (and by which Hawkins ſends Mr. Harte ſome things that he wrote for) all thoſe which I propoſed ſending you by Mr. Eliot; together with a very little box, that I am deſired to forward to Mr. Harte. There will be, likewiſe, two letters of recommendation for you to Monſieur Andrié, and Comte Algarotti, at Berlin, which you will take care to deliver to them, as ſoon as you ſhall be rigged, and fitted out, to appear there. They will introduce you into the beſt company; and I depend upon your own good ſenſe, for your avoiding of bad. If you fall into bad and low company there, or any where elſe, you will be irrecoverably loſt; whereas, if you keep good company, and company above yourſelf, your character and your fortune will be immoveably fixed.

I have not time, to-day, upon account of the meeting of the Parliament, to make this letter of the uſual length; and indeed, after the volumes that I have written to you, all I can add muſt be unneceſſary. However, I ſhall, probably, *ex abundanti*, return ſoon to my former prolixity; and you will receive more and more laſt words, from Yours.

LETTER

LETTER CXXXVIII.

London, December the 6th, O. S. 1748.

DEAR BOY,

I AM at preſent under very great concern for the loſs of a moſt affectionate brother, with whom I had always lived in the cloſeſt friendſhip. My brother John died laſt Friday night, of a fit of the gout, which he had had for about a month in his hands and feet, and which fell at laſt upon his ſtomach and head. As he grew, towards the laſt, lethargic, his end was not painful to himſelf. At the diſtance which you are at from hence, you need not go into mourning, upon this occaſion, as the time of your mourning would be near over, before you could put it on.

By a ſhip which ſails this week for Hamburgh, I ſhall ſend you thoſe things which I propoſed to have ſent you by Mr. Eliot, *viz.* a little box from your Mamma; a leſs box for Mr. Harte; Mr. Locke's book upon Education; the print of Carlo Maratti, which I mentioned to you ſome time ago; and two letters of recommendation, one to Monſieur Andrié, and the other to Comte Algarotti, at Berlin. Both thoſe gentlemen will, I am ſure, be as willing as they are able, to introduce you into the beſt company; and I hope you will not (as many of your countrymen are apt to do) decline it. It is in the beſt companies only, that you can learn the beſt manners, and that *tournure*, and thoſe graces, which I have ſo often recommended to you, as the neceſſary means of making a figure in the world.

I am moſt extremely pleaſed with the account which Mr. Harte gives me of your progreſs in Greek, and of your having read Heſiod, almoſt critically. Upon this ſubject I ſuggeſt but one thing to you, of many that I might ſuggeſt; which is, that

you

you have now got over the difficulties of that language, and therefore it would be unpardonable not to perſevere to your journey's end, now that all the reſt of your way is down-hill.

I am alſo very well pleaſed, to hear, that you have ſuch a knowledge of, and taſte for curious books, and ſcarce and valuable tracts. This is a kind of knowledge, which very well becomes a man of ſound and ſolid learning, but which only expoſes a man of ſlight and ſuperficial reading; therefore, pray make the ſubſtance and matter of ſuch books your firſt object, and their title pages, indexes, letter, and binding, but your ſecond. It is the characteriſtic of a man of parts, and good judgment, to know, and give that degree of attention, that each object deſerves. Whereas little minds miſtake little objects for great ones, and laviſh away upon the former, that time and attention which only the latter deſerve. To ſuch miſtakes we owe the numerous and frivolous tribe of inſect-mongers, ſhell-mongers, and purſuers and driers of butterflies, *&c.* The ſtrong mind diſtinguiſhes, not only between the uſeful and the uſeleſs, but likewiſe, between the uſeful and the curious. He applies himſelf intenſely to the former; he only amuſes himſelf with the latter. Of this little ſort of knowledge, which I have juſt hinted at, you will find, at leaſt, as much as you need wiſh to know, in a ſuperficial but pretty French book, entitled, *Spectacle de la Nature*; which will amuſe you while you read it, and give you a ſufficient notion of the various parts of nature: I would adviſe you to read it, at leiſure hours. But that part of nature, which, Mr. Harte tells me, you have begun to ſtudy, with the *Rector magnificus*, is of much greater importance, and deſerves much more attention; I mean Aſtronomy. The vaſt and immenſe planetary ſyſtem, the aſtoniſhing order and regularity of thoſe innumerable worlds, will open a ſcene to you, which not only

deſerves

deſerves your attention as a matter of curioſity, or rather aſtoniſhment; but, ſtill more, as it will give you greater, and conſequently juſter ideas of that eternal and omnipotent Being; who contrived, made, and ſtill preſerves, that univerſe, than all the contemplation of this, comparatively, very little orb, which we at preſent inhabit, could poſſibly give you. Upon this ſubject, Monſieur Fontenelle's *pluralité des mondes*, which you may read in two hours time, will both inform and pleaſe you. God bleſs you! Yours.

LETTER CXXXIX.

London, December the 13th, O. S. 1748.

DEAR BOY,

THE laſt four poſts have brought me no letters, either from you, or from Mr. Harte; which I am uneaſy at; not as a Mamma would be, but as a Father ſhould be; for I do not want your letters as bills of health, you are young, ſtrong, and healthy, and I am, conſequently, in no pain about that: moreover, were either you or Mr. Harte ill, the other would doubtleſs write me word of it. My impatience for yours or Mr. Harte's letters ariſes from a very different cauſe, which is, my deſire to hear frequently of the ſtate and progreſs of your mind. You are now at that critical period of life, when every week ought to produce fruit or flowers anſwerable to your culture, which I am ſure has not been neglected; and it is by your letters, and Mr. Harte's accounts of you, that, at this diſtance, I can only judge of your gradations to maturity: I deſire, therefore, that one of you two will not fail to write to me once a week. The ſameneſs of your preſent way of life, I eaſily conceive, would not make out a very

very intereſting letter to an indifferent by-ſtander; but, ſo deeply concerned as I am in the game you are playing, every the leaſt move is to me of importance, and helps me to judge of the final event.

As you will be leaving Leipſig pretty ſoon after you ſhall have received this letter, I here ſend you one encloſed, to deliver to Mr. Maſcow. It is to thank him for his attention and civility to you, during your ſtay with him: and I take it for granted, that you will not fail making him the proper compliments at parting; for the good name that we leave behind, at one place, often gets before us to another, and is of great uſe. As Mr. Maſcow is much known and eſteemed in the Republic of letters, I think it would be of advantage to you, if you got letters of recommendation from him to ſome of the learned men at Berlin. Thoſe teſtimonials give a luſtre, which is not to be deſpiſed; for the moſt ignorant are forced to ſeem, at leaſt, to pay a regard to learning, as the moſt wicked are to virtue. Such is their intrinſic worth!

Your friend, Duval, dined with me the other day, and complained moſt grievouſly, that he had not heard from you of above a year; I bid him abuſe you for it himſelf; and adviſed him to do it in verſe, which, if he was really angry, his indignation would enable him to do. He accordingly brought me, yeſterday, the encloſed reproaches, and challenge, which he deſired me to tranſmit to you. As this is his firſt Eſſay in Engliſh Poetry, the inaccuracies in the rhimes, and the numbers, are very excuſable. He inſiſts, as you will find, upon being anſwered in verſe; which, I ſhould imagine, that you and *Mr. Harte*, together, could bring about; as the late Lady Dorcheſter uſed to ſay, that ſhe and Dr. Radcliffe, together, could cure a fever. This is however ſure, that it now reſts upon you; and no man can ſay what methods

Duval may take, if you decline his challenge. I am ſenſible that you are under ſome diſadvantages in this proffered combat. Your climate, at this time of the year eſpecially, delights more in the wood fire, than in the poetic fire; and I conceive the Muſes, if there are any at Leipſig, to be rather ſhivering, than ſinging; nay, I queſtion whether Apollo is even known there as God of Verſe, or as God of Light; perhaps a little, as God of Phyſic. Theſe will be fair excuſes, if your performance ſhould fall ſomething ſhort; though I do not apprehend that it will.

While you have been at Leipſig, which is a place of ſtudy, more than of pleaſure or company, you have had all opportunities of purſuing your ſtudies uninterruptedly; and have had, I believe, very few temptations to the contrary. But the caſe will be quite different at Berlin, where the ſplendor and diſſipation of a Court, and the *beau monde*, will preſent themſelves to you, in gawdy ſhapes, attractive enough to all young people. Do not think, now, that, like an old fellow, I am going to adviſe you to reject them, and ſhut yourſelf up in your cloſet: quite the contrary; I adviſe to take your ſhare, and enter into them with ſpirit and pleaſure; but then I adviſe you, too, to allot your time ſo prudently, as that learning may keep pace with pleaſures; there is full time, in the courſe of the day, for both, if you do but manage that time right, and like a good œconomiſt. The whole morning, if diligently and attentively devoted to ſolid ſtudies, will go a great way, at the year's end; and the evenings, ſpent in the pleaſures of good company, will go as far in teaching you a knowledge, not much leſs neceſſary than the other; I mean the knowledge of the world. Between theſe two neceſſary ſtudies, that of Books in the morning, and that of the World in the evening, you ſee that you will not have one minute to ſquander or flattern away. Nobody ever lent themſelves more than I did, when I was young, to the

pleaſures and diſſipation of good company; I even did it too much. But then, I can aſſure you, that I always found time for ſerious ſtudies; and, when I could find it no other way, I took it out of my ſleep; for I reſolved always to riſe early in the morning, however late I went to bed at night; and this reſolution I have kept ſo ſacred, that, unleſs when I have been confined to my bed by illneſs, I have not, for more than forty years, ever been in bed at nine o'clock in the morning; but commonly up before eight.

When you are at Berlin, remember to ſpeak German, as often as you can, in company: for every body there will ſpeak French to you, unleſs you let them know that you can ſpeak German, which then they will chuſe to ſpeak. Adieu.

LETTER CXL.

London, December the 20th, O. S. 1748.

DEAR BOY,

I Received, laſt Saturday, by three mails which came in at once, two letters from Mr. Harte, and yours of the 8th, N. S.

It was I who miſtook your meaning, with regard to your German letters, and not you who expreſſed it ill. I thought it was the writing of the German character that took up ſo much of your time, and therefore I adviſed you, by the frequent writing of that character, to make it eaſy and familiar to you. But, ſince it is only the propriety and purity of the German language, which make your writing it ſo tedious and laborious, I will tell you that I ſhall not be nice upon that article; and did not expect that you ſhould yet be maſter of all the idioms, delicacies, and peculiarities of that difficult language. That can only come by uſe,

uſe, eſpecially frequent ſpeaking; therefore, when you ſhall be at Berlin, and afterwards at Turin, where you will meet many Germans, pray take all opportunities of converſing in German, in order not only to keep what you have got of that language, but likewiſe to improve and perfect yourſelf in it. As to the characters, you form them very well, and, as you yourſelf own, better than your Engliſh ones; but then, let me aſk you this queſtion; Why do you not form your Roman characters better? for I maintain, that it is in every man's power to write what hand he pleaſes; and, conſequently, that he ought to write a good one. You form, particularly, your *ee* and your *ll* in zig-zag, inſtead of making them ſtreight, as thus, *ee*, *ll*; a fault very eaſily mended. You will not, I believe, be angry with this little criticiſm, when I tell you, that, by all the accounts I have had of late, from Mr. Harte and others, this is the only criticiſm that you give me occaſion to make. Mr. Harte's laſt letter, of the 14th, N. S. particularly, makes me extremely happy, by aſſuring me, that, in every reſpect, you do exceedingly well. I am not afraid, by what I now ſay, of making you too vain; becauſe I do not think that a juſt conſciouſneſs, and an honeſt pride of doing well, can be called vanity; for vanity is either the ſilly affectation of good qualities which one has not, or the ſillier pride of what does not deſerve commendation in itſelf. By Mr. Harte's account, you are got very near the goal of Greek and Latin; and therefore I cannot ſuppoſe that, as your ſenſe increaſes, your endeavours and your ſpeed will ſlacken, in finiſhing the ſmall remains of your courſe. Conſider what luſtre and *éclat* it will give you, when you return here, to be allowed to be the beſt ſcholar, of a gentleman, in England; not to mention the real pleaſure and ſolid comfort which ſuch knowledge will give you throughout your whole life. Mr. Harte tells me another thing, which, I own, I did not expect; it

is, that when you read aloud, or repeat part of plays, you ſpeak very properly and diſtinctly. This relieves me from great uneaſineſs, which I was under, upon account of your former bad enunciation. Go on, and attend moſt diligently to this important article. It is, of all the Graces, (and they are all neceſſary) the moſt neceſſary one.

Comte Pertingue, who has been here about a fortnight, far from diſavowing, confirms all that Mr. Harte has ſaid to your advantage. He thinks that he ſhall be at Turin much about the time of your arrival there, and pleaſes himſelf with the hopes of being uſeful to you: though, ſhould you get there before him, he ſays that Comte du Perron, with whom you are a favourite, will take that care. You ſee, by this one inſtance, and, in the courſe of your life, you will ſee by a million of inſtances, of what uſe a good reputation is, and how ſwift and advantageous a harbinger it is, wherever one goes. Upon this point, too, Mr. Harte does you juſtice, and tells me, that you are deſirous of praiſe from the praiſe-worthy: this is a right and generous ambition; and without which, I fear, few people would deſerve praiſe.

But here let me, as an old ſtager upon the theatre of the world, ſuggeſt one conſideration to you; which is, to extend your deſire of praiſe a little beyond the ſtrictly praiſe-worthy; or elſe you may be apt to diſcover too much contempt for at leaſt three parts in five of the world; who will never forgive it you. In the maſs of mankind, I fear, there is too great a majority of fools and knaves; who, ſingly from their number, muſt, to a certain degree, be reſpected, though they are by no means reſpectable. And a man, who will ſhow every knave or fool, that he thinks him ſuch, will engage in a moſt ruinous war, againſt numbers much ſuperior to thoſe that he and his allies can bring into the field.

field. Abhor a knave, and pity a fool, in your heart; but let neither of them, unneceſſarily, ſee that you do ſo. Some complaiſance and attention to fools is prudent, and not mean: as a ſilent abhorrence of individual knaves is often neceſſary, and not criminal.

As you will now ſoon part with Lord Pulteney, with whom, during your ſtay together at Leipſig, I ſuppoſe you have formed a connection; I imagine that you will continue it by letters, which I would adviſe you to do. They tell me, that he is good-natured, and does not want parts; which are of themſelves two good reaſons for keeping it up; but there is alſo a third reaſon, which, in the courſe of the world, is not to be deſpiſed: his father cannot live long, and will leave him an immenſe fortune; which, in all events, will make him of ſome conſequence, and, if he has parts into the bargain, of very great conſequence; ſo that his friendſhip may be extremely well worth your cultivating, eſpecially as it will not coſt you above one letter in one month.

I do not know whether this letter will find you at Leipſig; at leaſt, it is the laſt that I ſhall direct there. My next, to either you or Mr. Harte, will be directed to Berlin; but, as I do not know to what houſe or ſtreet there, I ſuppoſe it will remain at the poſt-houſe till you ſend for it. Upon your arrival at Berlin, you will ſend me your particular direction; and alſo, pray be minute in your accounts of your reception there, by thoſe whom I recommend you to, as well as by thoſe to whom they preſent you. Remember, too, that you are going to a polite, literate Court, where the Graces will beſt introduce you.

Adieu. God bleſs you! and may you continue to deſerve my love, as much as you now enjoy it.

P. S. Lady

P. S. Lady Chesterfield bids me tell you, that she decides entirely in your favour, against Mr. Grevenkop, and even against herself; for she does not think that she could, at this time, write either so good a character, or so good German. Pray write her a German letter upon that subject; in which you may tell her, that, like the rest of the world, you approve of her judgment, because it is in your favour; and that you true Germans cannot allow Danes to be competent judges of your language, &c.

LETTER CXLI.

London, December the 30th, O. S, 1748.

DEAR BOY,

I Direct this letter to Berlin, where, I suppose, it will either find you, or, at least, wait but a very little time for you. I cannot help being anxious for your success, at this your first appearance upon the great stage of the world; for, though the spectators are always candid enough to give great allowances, and to show great indulgence to a new actor, yet, from the first impressions which he makes upon them, they are apt to decide, in their own minds at least, whether he will ever be a good one or not: if he seems to understand what he says, by speaking it properly; if he is attentive to his part, instead of staring negligently about; and if, upon the whole, he seems ambitious to please, they willingly pass over little awkwardnesses and inaccuracies, which they ascribe to a commendable modesty in a young and unexperienced actor. They pronounce that he will be a good one in time; and, by the encouragement which they give him, make him so the sooner. This, I hope, will be your case: you have sense enough to understand your part; a constant attention, and

ambition to excel in it, with a careful obſervation of the beſt actors, will inevitably qualify you, if not for the firſt, at leaſt for conſiderable parts.

Your dreſs (as inſignificant a thing as dreſs is in itſelf) is now become an object worthy of ſome attention; for, I confeſs, I cannot help forming ſome opinion of a man's ſenſe and character from his dreſs; and, I believe, moſt people do, as well as myſelf. Any affectation whatſoever, in dreſs, implies, in my mind, a flaw in the underſtanding. Moſt of our young fellows, here, diſplay ſome character or other by their dreſs; ſome affect the tremendous, and wear a great and fiercely cocked hat, an enormous ſword, a ſhort waiſtcoat, and a black cravat: theſe I ſhould be almoſt tempted to ſwear the peace againſt, in my own defence, if I were not convinced that they are but meek aſſes in lions ſkins. Others go in brown frocks, leather breeches, great oaken cudgels in their hands, their hats uncocked, and their hair unpowdered; and imitate grooms, ſtage-coachmen, and country bumpkins, ſo well, in their outſides, that I do not make the leaſt doubt of their reſembling them equally in their inſides. A man of ſenſe carefully avoids any particular character in his dreſs; he is accurately clean for his own ſake; but all the reſt is for other people's. He dreſſes as well, and in the ſame manner, as the people of ſenſe and faſhion of the place where he is. If he dreſſes better, as he thinks, that is, more than they, he is a fop; if he dreſſes worſe, he is unpardonably negligent: but, of the two, I would rather have a young fellow too much than too little dreſſed; the exceſs on that ſide will wear off, with a little age and reflection; but, if he is negligent at twenty, he will be a ſloven at forty, and ſtink at fifty years old. Dreſs yourſelf fine, where others are fine; and plain, where others are plain; but take care, always, that your clothes are well

well made, and fit you, for otherwiſe they will give you a very awkward air. When you are once well dreſſed, for the day, think no more of it afterwards; and, without any ſtiffneſs for fear of diſcompoſing that dreſs, let all your motions be as eaſy and natural, as if you had no clothes on at all: ſo much for dreſs, which I maintain to be a thing of conſequence in the polite world.

As to Manners, Good-breeding, and the Graces, I have ſo often entertained you upon thoſe important ſubjects, that I can add nothing to what I have formerly ſaid. Your own good ſenſe will ſuggeſt to you the ſubſtance of them; and obſervation, experience, and good company, the ſeveral modes of them. Your great vivacity, which I hear of from many people, will be no hindrance to your pleaſing in good company; on the contrary, will be of uſe to you, if tempered by Good-breeding, and accompanied by the Graces. But then, I ſuppoſe your vivacity to be a vivacity of parts, and not a conſtitutional reſtleſſneſs; for the moſt diſagreeable compoſition that I know, in the world, is that of ſtrong animal ſpirits, with a cold genius. Such a fellow is troubleſomely active, frivolouſly buſy, fooliſhly lively; talks much, with little meaning, and laughs more, with leſs reaſon: whereas, in my opinion, a warm and lively genius, with a cool conſtitution, is the perfection of human nature.

Do what you will, at Berlin, provided you do but do ſomething all day long. All that I deſire of you is, that you will never flattern away one minute in idleneſs and in doing of nothing. When you are not in company, learn what either books, maſters, or Mr. Harte, can teach you; and, when you are in company, learn (what company can only teach you) the characters and manners of mankind. I really aſk your pardon for giving you this advice; becauſe, if you are a rational creature, and a thinking being, as I ſuppoſe, and verily believe you are, it muſt be unneceſſary,

and, to a certain degree, injurious. If I did not know by experience, that ſome men paſs their whole time in doing nothing, I ſhould not think it poſſible for any Being, ſuperior to Monſieur Deſcartes's Automatons, to ſquander away, in abſolute idleneſs, one ſingle minute of that ſmall portion of time which is allotted us in this world.

I have lately ſeen one Mr. Cranmer, a very ſenſible merchant; who told me that he had dined with you, and ſeen you often, at Leipſig. And, yeſterday, I ſaw an old footman of mine, whom I made a Meſſenger; who told me that he had ſeen you laſt Auguſt. You will eaſily imagine, that I was not the leſs glad to ſee them, becauſe they had ſeen you; and I examined them both narrowly, in their reſpective departments; the former, as to your mind, the latter, as to your body. Mr. Cranmer gave me great ſatisfaction, not only by what he told me of himſelf concerning you, but by what he was commiſſioned to tell me from Mr. Maſcow. As he ſpeaks German perfectly himſelf, I aſked him how you ſpoke it; and he aſſured me, very well, for the time, and that a very little more practice would make you perfectly maſter of it. The Meſſenger told me, that you were much grown, and, to the beſt of his gueſs, within two inches as tall as I am. That you were plump, and looked healthy and ſtrong; which was all that I could expect, or hope, from the ſagacity of the perſon.

I ſend you, my dear child, (and you will not doubt) very ſincerely, the wiſhes of the ſeaſon. May you deſerve a great number of happy New-years; and, if you deſerve, may you have them! Many New-years, indeed, you may ſee, but happy ones you cannot ſee without deſerving them. Theſe, Virtue, Honour, and Knowledge, alone can merit, alone can procure. *Dii tibi dent annos, de te nam cætera ſumes*, was a pretty piece of poetical flattery, where it was ſaid; I hope that, in time, it may

be no flattery when ſaid to you. But, I aſſure you, that, whenever I cannot apply the latter part of the line to you with truth, I ſhall neither ſay, think, nor wiſh the former. Adieu.

LETTER CXLII.

London, January the 10th, O. S. 1749.

DEAR BOY,

I Have received your letter of the 31ſt December, N. S. Your thanks for my Preſent, as you call it, exceed the value of the Preſent; but the uſe, which you aſſure me that you will make of it, is the thanks which I deſire to receive. Due attention to the inſide of books, and due contempt for the outſide, is the proper relation between a man of ſenſe and his books.

Now that you are going a little more into the world, I will take this occaſion to explain my intentions as to your future expences, that you may know what you have to expect from me, and make your plan accordingly. I ſhall neither deny nor grudge you any money, that may be neceſſary, for either your improvement or your pleaſures; I mean, the pleaſures of a rational Being. Under the head of Improvement, I mean the beſt Books, and the beſt Maſters, coſt what they will; I alſo mean, all the expence of lodgings, coach, dreſs, ſervants, &c. which, according to the ſeveral places where you may be, ſhall be reſpectively neceſſary, to enable you to keep the beſt company. Under the head of rational Pleaſures, I comprehend, Firſt, proper charities, to real and compaſſionate objects of it; Secondly, proper preſents, to thoſe to whom you are obliged, or whom you deſire to oblige; Thirdly, a conformity of expence to that of the company which you keep; as in public ſpectacles;

ſpectacles; your ſhare of little entertainments; a few piſtoles at games of mere commerce; and other incidental calls of good company. The only two articles, which I will never ſupply, are, the profuſion of low riot, and the idle laviſhneſs of negligence and lazineſs. A fool ſquanders away, without credit or advantage, to himſelf, more than a man of ſenſe ſpends with both. The latter employs his money as he does his time, and never ſpends a ſhilling of the one, nor a minute of the other, but in ſomething that is either uſeful or rationally pleaſing to himſelf or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withſtand the charms of a toy-ſhop; ſnuff-boxes, watches, heads of canes, *&c.* are his deſtruction. His ſervants and tradeſmen conſpire with his own indolence, to cheat him; and, in a very little time, he is aſtoniſhed, in the midſt of all the ridiculous ſuperfluities, to find himſelf in want of all the real comforts and neceſſaries of life. Without care and method, the largeſt fortune will not, and with them, almoſt the ſmalleſt will, ſupply all neceſſary expences. As far as you can poſſibly, pay ready money for every thing you buy, and avoid bills. Pay that money too, yourſelf, and not thorough the hands of any ſervant; who always, either ſtipulates poundage, or requires a preſent for his good word, as they call it. Where you muſt have bills (as for meat and drink, clothes, *&c.*) pay them regularly every month, and with your own hand. Never, from a miſtaken œconomy, buy a thing you do not want, becauſe it is cheap; or, from a ſilly pride, becauſe it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man, who knows what he receives, and what he pays, ever runs out. I do not mean that you ſhould keep an account of the ſhillings and half crowns which you may ſpend in chair-hire, operas, *&c.* they are unworthy of the time,

and of the ink, that they would conſume; leave ſuch *minuties* to dull, penny-wiſe fellows: but remember, in œconomy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones. A ſtrong mind ſees things in their true proportions: a weak one views them thorough a magnifying medium; which, like the microſcope, makes an elephant of a flea; magnifies all little objects, but cannot receive great ones. I have known many a man paſs for a miſer, by ſaving a penny, and wrangling for two pence, who was undoing himſelf, at the ſame time, by living above his income, and not attending to eſſential articles, which were above his *portée*. The ſure characteriſtic of a ſound and ſtrong mind, is, to find, in every thing, thoſe certain bounds, *quos ultra citrave nequit conſiſtere rectum.* Theſe boundaries are marked out by a very fine line, which only good ſenſe and attention can diſcover; it is much too fine for vulgar eyes. In Manners, this line is Good-breeding; beyond it, is troubleſome ceremony; ſhort of it, is unbecoming negligence and inattention. In Morals, it divides oſtentatious Puritaniſm, from criminal Relaxation. In Religion, Superſtition from Impiety; and, in ſhort, every virtue from its kindred vice or weakneſs. I think you have ſenſe enough to diſcover the line: keep it always in your eye, and learn to walk upon it; reſt upon Mr. Harte, and he will poize you, till you are able to go alone. By the way, there are fewer people who walk well upon that line, than upon the ſlack rope; and therefore, a good performer ſhines ſo much the more.

Your friend, Comte Pertingue, who conſtantly inquires after you, has written to Comte Salmour, the Governor of the Academy at Turin, to prepare a room for you there, immediately after the Aſcenſion; and has recommended you to him, in a manner which, I hope, you will give him no reaſon to repent or be aſhamed of.

As Comte Salmour's ſon, now reſiding at the Hague, is my particular acquaintance, I ſhall have regular and authentic accounts of all that you do at Turin.

During your ſtay at Berlin, I expect that you ſhould inform yourſelf thoroughly of the preſent ſtate of the Civil, Military, and Eccleſiaſtical government of the King of Pruſſia's dominions; particularly of the Military, which is upon a better footing, in that country, than in any other in Europe. You will attend at the reviews, ſee the troops exerciſe, and inquire into the numbers of troops and companies in the reſpective regiments of horſe, foot, and dragoons; the numbers and titles of the commiſſioned and non-commiſſioned Officers in the ſeveral troops and companies; and alſo, take care to learn the technical military terms, in the German language: for, though you are not to be a military man, yet theſe military matters are ſo frequently the ſubjects of converſation, that you will look very awkwardly, if you are ignorant of them. Moreover, they are commonly the objects of negotiation, and, as ſuch, fall within your future profeſſion. You muſt alſo inform yourſelf of the reformation which the King of Pruſſia has lately made in the law; by which he has both leſſened the number, and ſhortened the duration of law-ſuits: a great work, and worthy of ſo great a Prince! As he is indiſputably the ableſt Prince in Europe, every part of his government deſerves your moſt diligent inquiry, and your moſt ſerious attention. It muſt be owned, that you ſet out well, as a young Politician, by beginning at Berlin, and then going to Turin, where you will ſee the next ableſt Monarch to that of Pruſſia; ſo that, if you are capable of making political reflections, thoſe two Princes will furniſh you with ſufficient matter for them.

I would have you endeavour to get acquainted with Monſieur de Maupertuis, who is ſo eminently diſtinguiſhed, by all kinds of

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learning and merit, that one ſhould be both ſorry and aſhamed of having been even a day in the ſame place with him, and not to have ſeen him. If you ſhould have no other way of being introduced to him, I will ſend you a letter from hence. Monſieur Cagnoni, at Berlin, to whom I know you are recommended, is a very able man of buſineſs, thoroughly informed of every part of Europe; and his acquaintance, if you deſerve, and improve it, as you ſhould do, may be of great uſe to you.

Remember to take the beſt dancing-maſter at Berlin, more to teach you to ſit, ſtand, and walk gracefully, than to dance finely. The Graces, the Graces; remember the Graces! Adieu.

LETTER CXLIII.

London, January the 24th O. S. 1749.

DEAR BOY,

I Have received your letter of the 12th, N. S. in which I was ſurpriſed to find no mention of your approaching journey to Berlin, which, according to the firſt plan, was to be on the 20th, N. S. and upon which ſuppoſition I have, for ſome time, directed my letters to you, and Mr. Harte, at Berlin. I ſhould be glad that yours were more minute, with regard to your motions and tranſactions; and I deſire, that, for the future, they may contain accounts of what, and who, you ſee and hear, in your ſeveral places of reſidence; for I intereſt myſelf as much in the company you keep, and the pleaſures you take, as in the ſtudies you purſue; and, therefore, equally deſire to be informed of them all. Another thing I deſire, which is, that you will acknowledge my letters by their dates, that I may know which you do and which you do not receive.

As you found your brain conſiderably affected by the cold, you were very prudent not to turn it to poetry, in that ſituation; and not leſs judicious, in declining the borrowed aid of a ſtove, whoſe fumigation, inſtead of inſpiration, would, at beſt, have produced what Mr. Pope calls a *ſouterkin* of wit. I will ſhow your letter to Duval, by way of juſtification for not anſwering his challenge; and I think he muſt allow the validity of it; for a frozen brain is as unfit to anſwer a challenge in poetry, as a blunt ſword is for ſingle combat.

You may, if you pleaſe, and therefore I flatter myſelf that you will, profit conſiderably by your ſtay at Berlin, in the article of Manners, and uſeful knowledge. Attention to what you will ſee and hear there, together with proper inquiries, and a little care and method in taking notes of what is more material, will procure you much uſeful knowledge. Many young people are ſo light, ſo diſſipated, and ſo incurious, that they can hardly be ſaid to ſee what they ſee, or hear what they hear; that is, they hear in ſo ſuperficial and inattentive a manner, that they might as well not ſee nor hear at all. For inſtance; if they ſee a public building, as a College, an Hoſpital, an Arſenal, *&c.* they content themſelves with the firſt *coup d'œil*, and neither take the time nor the trouble of informing themſelves of the material parts of them; which are, the conſtitution, the rules, and the order and œconomy in the inſide. You will, I hope, go deeper, and make your way into the ſubſtance of things. For example; ſhould you ſee a regiment reviewed at Berlin or Potſdam, inſtead of contenting yourſelf with the general glitter of the collective corps, and ſaying, *par maniere d'acquit*, that is very fine; I hope you will aſk, what number of troops or companies it conſiſts of; what number of Officers of the *Etat Major*, and what number of *Subalternes*; how many *Bas Officiers*, or non-commiſſioned Officers, as *Sergeants*, *Corporals*, *Anſpeſſades*, *frey Corporals*,

Corporals, &c. their pay, their cloathing, and by whom; whether by the Colonels or Captains, or Commiſſaries appointed for that purpoſe; to whom they are accountable; the method of recruiting, compleating, *&c.*

The ſame in Civil Matters: inform yourſelf of the juriſdiction of a Court of Juſtice; of the rules and members, and endowments, of a College, or an Academy, and not only of the dimenſions of the reſpective edifices: and let your letters to me contain theſe informations, in proportion as you acquire them.

I often reflect, with the moſt flattering hopes, how proud I ſhall be of you, if you ſhould profit as you may, of the opportunities which you have had, ſtill have, and will have, of arriving at perfection; and, on the other hand, with dread of the grief and ſhame you will give me, if you do not. May the firſt be the caſe. God bleſs you!

LETTER CXLIV.

London, February the 7th, O. S. 1749.

DEAR BOY,

YOU are now come to an age capable of reflection, and I hope you will do, what, however, few people at your age do; exert it, for your own ſake, in the ſearch of truth and ſound knowledge. I will confeſs (for I am not unwilling to diſcover my ſecrets to you) that it is not many years ſince I have preſumed to reflect for myſelf. Till ſixteen or ſeventeen, I had no reflection; and, for many years after that, I made no uſe of what I had. I adopted the notions of the books I read, or the company I kept, without examining whether they were juſt or not; and I rather choſe to run the riſk of eaſy error, than to take

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the time and trouble of inveſtigating truth. Thus, partly from lazineſs, partly from diſſipation, and partly from the *mauvaiſe honte* of rejecting faſhionable notions, I was (as I have ſince found) hurried away by prejudices, inſtead of being guided by reaſon; and quietly cheriſhed error, inſtead of ſeeking for truth. But, ſince I have taken the trouble of reaſoning for myſelf, and have had the courage to own that I do ſo, you cannot imagine how much my notions of things are altered, and in how different a light I now ſee them, from that in which I formerly viewed them, through the deceitful medium of prejudice or authority. Nay, I may poſſibly ſtill retain many errors, which, from long habit, have perhaps grown into real opinions; for it is very difficult to diſtinguiſh habits, early acquired and long entertained, from the reſult of our reaſon and reflection.

My firſt prejudice (for I do not mention the prejudices of boys and women, ſuch as hobgoblins, ghoſts, dreams, ſpilling ſalt, &c.) was my claſſical enthuſiaſm, which I received from the books I read, and the maſters who explained them to me. I was convinced there had been no common ſenſe nor common honeſty in the world for theſe laſt fifteen hundred years; but that they were totally extinguiſhed with the ancient Greek and Roman governments. Homer and Virgil could have no faults, becauſe they were ancient; Milton and Taſſo could have no merit, becauſe they were modern. And I could almoſt have ſaid, with regard to the ancients, what Cicero, very abſurdly and unbecomingly for a Philoſopher, ſays with regard to Plato, *Cum quo errare malim quam cum aliis rectè ſentire.* Whereas now, without any extraordinary effort of genius, I have diſcovered, that nature was the ſame three thouſand years ago, as it is at preſent; that men were but men then as well as now; that modes and cuſtoms vary often, but that human nature is always the ſame. And I can no more ſuppoſe, that men were

better, braver, or wiſer, fifteen hundred or three thouſand years ago, than I can ſuppoſe that the animals or vegetables were better then, than they are now. I dare aſſert too, in defiance of the favourers of the ancients, that Homer's Hero, Achilles, was both a brute and a ſcoundrel, and conſequently an improper character for the Hero of an Epic Poem: he had ſo little regard for his country, that he would not act in defence of it, becauſe he had quarrelled with Agamemnon about a w—e; and then afterwards, animated by private reſentment only, he went about killing people baſely, I will call it, becauſe he knew himſelf invulnerable; and yet, invulnerable as he was, he wore the ſtrongeſt armour in the world; which I humbly apprehend to be a blunder; for a horſe-ſhoe, clapped to his vulnerable heel, would have been ſufficient. On the other hand, with ſubmiſſion to the favourers of the moderns, I aſſert, with Mr. Dryden, that the Devil is in truth, the Hero of Milton's poem. His plan, which he lays, purſues, and at laſt executes, being the ſubject of the Poem. From all which conſiderations, I impartially conclude, that the ancients had their excellencies and their defects, their virtues and their vices, juſt like the moderns: pedantry and affectation of learning, decide clearly in favour of the former; vanity and ignorance, as peremptorily, in favour of the latter. Religious prejudices kept pace with my claſſical ones; and there was a time when I thought it impoſſible for the honeſteſt man in the world to be ſaved, out of the pale of the church of England: not conſidering that matters of opinion do not depend upon the will; and that it is as natural, and as allowable, that another man ſhould differ in opinion from me, as that I ſhould differ from him; and that, if we are both ſincere, we are both blameleſs: and ſhould conſequently have mutual indulgence for each other.

The next prejudices that I adopted, were thoſe of the *beau-*

monde; in which, as I was determined to ſhine, I took what are commonly called the genteel vices, to be neceſſary. I had heard them reckoned ſo, and, without farther inquiry, I believed it; or, at leaſt, ſhould have been aſhamed to have denied it, for fear of expoſing myſelf to the ridicule of thoſe whom I conſidered as the models of fine gentlemen. But I am now neither aſhamed nor afraid to aſſert, that thoſe genteel vices, as they are falſely called, are only ſo many blemiſhes in the character of even a man of the world, and what is called a fine gentleman, and degrade him in the opinions of thoſe very people, to whom he hopes to recommend himſelf by them. Nay, this prejudice often extends ſo far, that I have known people pretend to vices they had not, inſtead of carefully concealing thoſe they had.

Uſe and aſſert your own reaſon; reflect, examine, and analyſe every thing, in order to form a ſound and mature judgment; let no ϐτος εφα impoſe upon your underſtanding, miſlead your actions, or dictate your converſation. Be early, what, if you are not, you will, when too late, wiſh you had been. Conſult your reaſon betimes: I do not ſay, that it will always prove an unerring guide; for human reaſon is not infallible: but it will prove the leaſt erring guide that you can follow. Books and Converſation may aſſiſt it; but adopt neither, blindly and implicitly: try both by that beſt rule, which God has given to direct us, Reaſon. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be ſaid to think; their notions are almoſt all adoptive; and, in general, I believe it is better that it ſhould be ſo; as ſuch common prejudices contribute more to order and quiet, than their own ſeparate reaſonings would do, uncultivated and unimproved as they are. We have many of thoſe uſeful prejudices in this country, which I ſhould be very ſorry to ſee removed. The good Proteſtant conviction, that

the Pope is both Antichriſt, and the Whore of Babylon, is a more effectual preſervative, in this country, againſt Popery, than all the ſolid and unanſwerable arguments of Chillingworth.

The idle ſtory of the Pretender's having been introduced in a warming-pan, into the Queen's bed, though as deſtitute of all probability as of all foundation, has been much more prejudicial to the cauſe of Jacobitiſm, than all that Mr. Locke and others have written, to ſhow the unreaſonableneſs and abſurdity of the doctrines of indefeaſible hereditary right, and unlimited paſſive obedience. And that ſilly, ſanguine notion, which is firmly entertained here, that one Engliſhman can beat three Frenchmen, encourages, and has ſometimes enabled, one Engliſhman, in reality, to beat two.

A Frenchman ventures his life with alacrity *pour l'honneur du Roi*; were you to change the object, which he has been taught to have in view, and tell him that it was *pour le bien de la Patrie*, he would very probably run away. Such groſs, local prejudices prevail with the herd of mankind; and do not impoſe upon cultivated, informed, and reflecting minds: but then there are notions equally falſe, though not ſo glaringly abſurd, which are entertained by people of ſuperior, and improved underſtandings, merely for want of the neceſſary pains to inveſtigate, the proper attention to examine, and the penetration requiſite to determine the truth. Thoſe are the prejudices which I would have you guard againſt, by a manly exertion and attention of your reaſoning faculty. To mention one inſtance, of a thouſand that I could give you—It is a general prejudice, and has been propagated for theſe ſixteen hundred years, that Arts and Sciences cannot flouriſh under an abſolute government; and that Genius muſt neceſſarily be cramped, where Freedom is reſtrained. This ſounds plauſible, but is falſe in fact. Mechanic arts, as Agriculture, Manufactures,

&c.

&c. will indeed be discouraged, where the profits and property are, from the nature of the government, insecure. But why the despotism of a government should cramp the genius of a Mathematician, an Astronomer, a Poet, or an Orator, I confess I never could discover. It may indeed deprive the Poet, or the Orator, of the liberty of treating of certain subjects in the manner they would wish; but it leaves them subjects enough to exert genius upon, if they have it. Can an author, with reason, complain, that he is cramped and shackled, if he is not at liberty to publish blasphemy, bawdry, or sedition? all which are equally prohibited in the freest governments, if they are wise and well-regulated ones. This is the present general complaint of the French authors; but, indeed, chiefly of the bad ones. No wonder, say they, that England produces so many great geniuses; people there may think as they please, and publish what they think. Very true; but who hinders them from thinking as they please? If, indeed, they think in a manner destructive of all religion, morality, or good manners, or to the disturbance of the State; an absolute government will, certainly, more effectually prohibit them from, or punish them for, publishing such thoughts, than a free one could do. But how does that cramp the genius of an epic, dramatic, or lyric Poet? Or how does it corrupt the eloquence of an Orator, in the Pulpit or at the Bar? The number of good French authors, such as Corneille, Racine, Moliere, Boileau, and La Fontaine, who seemed to dispute it with the Augustan age, flourished under the despotism of Lewis XIV; and the celebrated authors of the Augustan age did not shine, till after the fetters were rivetted upon the Roman people, by that cruel and worthless Emperor. The revival of letters was not owing, neither, to any free government, but to the encouragement and protection of Leo X. and Francis I; the one as absolute a Pope, and the other as despotic

a Prince, as ever reigned. Do not miſtake, and imagine, that, while I am only expoſing a prejudice, I am ſpeaking in favour of arbitrary power; which, from my ſoul, I abhor, and look upon as a groſs and criminal violation of the natural rights of mankind. Adieu.

LETTER CXLV.

London, February the 28th O. S. 1749.

DEAR BOY,

I WAS very much pleaſed with the account that you gave me of your reception at Berlin; but I was ſtill better pleaſed with the account, which Mr. Harte ſent me, of your manner of receiving that reception; for he ſays that you behaved yourſelf, to thoſe crowned heads, with all the reſpect and modeſty due to them; but, at the ſame time, without being any more embarraſſed, than if you had been converſing with your equals. This eaſy reſpect is the perfection of good-breeding, which nothing but ſuperior good ſenſe, or a long uſage of the world, can produce; and as, in your caſe, it could not be the latter, it is a pleaſing indication to me of the former.

You will now, in the courſe of a few months, have been rubbed at three of the conſiderable Courts of Europe; Berlin, Dreſden, and Vienna; ſo that I hope you will arrive at Turin tolerably ſmooth, and fit for the laſt poliſh. There you may get the beſt; there being no Court, I know of, that forms more well-bred and agreeable people. Remember, now, that good-breeding, genteel carriage, addreſs, and even dreſs (to a certain degree) are become ſerious objects, and deſerve a part of your attention.

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The day, if well employed, is long enough for them all. One half of it beſtowed upon your ſtudies, and your exerciſes, will finiſh your mind and your body; the remaining part of it, ſpent in good company, will form your manners, and complete your character. What would I not give, to have you read Demoſthenes critically in the morning, and underſtand him better than any body; at noon, behave yourſelf better than any perſon at Court; and, in the evenings, trifle more agreeably than any body in mixed companies? All this you may compaſs if you pleaſe; you have the means, you have the opportunities. Employ them, for God's ſake, while you may, and make yourſelf that all-accompliſhed man, that I wiſh to have you. It entirely depends upon theſe two years; they are the deciſive ones.

I ſend you here encloſed, a letter of recommendation to Monſieur Capello, at Venice, which you will deliver him immediately upon your arrival, accompanying it with compliments from me to him, and Madame; both whom you have ſeen here. He will, I am ſure, be both very civil and very uſeful to you there, as he will alſo be afterwards at Rome, where he is appointed to go Embaſſador. By the way, wherever you are, I would adviſe you to frequent, as much as you can, the Venetian Miniſters; who are always better informed of the Courts they reſide at, than any other Miniſter: the ſtrict and regular accounts, which they are obliged to give to their own government, making them very diligent and inquiſitive.

You will ſtay at Venice as long as the Carnaval laſts; for though I am impatient to have you at Turin, yet I would wiſh you to ſee thoroughly all that is to be ſeen at ſo ſingular a place as Venice, and at ſo ſhowiſh a time as the Carnaval. You will take, alſo, particular care to view all thoſe meetings of the government, which ſtrangers are allowed to ſee; as the

Aſſembly

Aſſembly of the Senate, &c.; and alſo, to inform yourſelf of that peculiar and intricate form of government. There are books which give an account of it, among which, the beſt is Amelot de la Houſſaye, which I would adviſe you to read previouſly; it will not only give you a general notion of that conſtitution, but alſo furniſh you with materials for proper queſtions and oral informations upon the place, which are always the beſt. There are likewiſe many very valuable remains, in ſculpture and paintings, of the beſt maſters, which deſerve your attention.

I ſuppoſe you will be at Vienna as ſoon as this letter will get thither; and I ſuppoſe, too, that I muſt not direct above one more to you there. After which, my next ſhall be directed to you, at Venice, the only place where a letter will be likely to find you, till you are at Turin; but you may, and I deſire that you will, write to me, from the ſeveral places in your way, from whence the poſt goes.

I will ſend you ſome other letters, for Venice, to Vienna, or to your Banker at Venice; to whom you will, upon your arrival there, ſend for them: for I will take care to have you ſo recommended from place to place, that you ſhall not run through them, as moſt of your countrymen do, without the advantage of ſeeing and knowing what beſt deſerves to be ſeen and known; I mean, the Men and the Manners.

God bleſs you, and make you anſwer my wiſhes; I will now ſay, my hopes! Adieu.

LETTER

LETTER CXLVI.

DEAR BOY,

I Direct this letter to your Banker at Venice, the ſureſt place for you to meet with it, though, I ſuppoſe, that it will be there ſome time before you; for, as your intermediate ſtay any where elſe will be but ſhort, and as the poſt from hence, in this ſeaſon of Eaſterly winds, is uncertain, I direct no more letters to Vienna; where I hope both you and Mr. Harte will have received the two letters which I ſent you reſpectively; with a letter of recommendation to Monſieur Capello at Venice, which was enclоſed in mine to you. I will ſuppoſe too, that the inland poſt, on your ſide of the water, has not done you juſtice; for I received but one ſingle letter from you, and one from Mr. Harte, during your whole ſtay at Berlin; from whence I hoped for, and expected very particular accounts.

I perſuade myſelf, that the time you ſtay at Venice will be properly employed, in ſeeing all that is to be ſeen at that extraordinary place; and in converſing with people who can inform you, not of the raree-ſhows of the town, but of the conſtitution of the government; for which purpoſe, I ſend you the enclоſed letters of recommendation from Sir James Gray, the King's Reſident at Venice; but who is now in England. Theſe, with mine to Monſieur Capello, will carry you, if you will go, into all the beſt company at Venice.

But the important point, and the important place, is Turin; for there I propoſe your ſtaying a conſiderable time, to purſue your ſtudies, learn your exerciſes, and form your manners. I own, I am not without my anxiety for the conſequence of your

ſtay there; which muſt be either very good or very bad. To you it will be entirely a new ſcene. Wherever you have hitherto been, you have converſed, chiefly, with people wiſer and diſcreeter than yourſelf; and have been equally out of the way of bad advice or bad example: but, in the Academy at Turin, you will, probably, meet with both, conſidering the variety of young fellows of about your own age; among whom, it is to be expected that ſome will be diſſipated and idle, others vicious and profligate. I will believe, till the contrary appears, that you have ſagacity enough to diſtinguiſh the good from the bad characters; and both ſenſe and virtue enough to ſhun the latter, and connect yourſelf with the former: but, however, for greater ſecurity, and for your ſake alone, I muſt acquaint you, that I have ſent poſitive orders to Mr. Harte, to carry you off, inſtantly, to a place which I have named to him, upon the very firſt ſymptom, which he ſhall diſcover in you, of Drinking, Gaming, Idleneſs, or Diſobedience to his orders; ſo that, whether Mr. Harte informs me, or not, of the particulars, I ſhall be able to judge of your conduct in general, by the time of your ſtay at Turin. If it is ſhort, I ſhall know why; and I promiſe you, that you ſhall ſoon find that I do: but, if Mr. Harte lets you continue there, as long as I propoſe that you ſhould, I ſhall then be convinced, that you make the proper uſe of your time; which is the only thing that I have to aſk of you. One year is the moſt that I propoſe you ſhould ſtay at Turin; and that year, if you employ it well, perfects you. One year more of your late application, with Mr. Harte, will complete your Claſſical ſtudies. You will be, likewiſe, maſter of your exerciſes in that time; and will have formed yourſelf ſo well at that Court, as to be fit to appear advantageouſly at any other. Theſe will be the happy effects of your year's ſtay at Turin, if you behave,

and

and apply yourself there as you have done at Leipsig; but, if either ill advice, or ill example, affect and seduce you, you are ruined for ever. I look upon that year as your decisive year of probation; go thorough it well, and you will be all accomplished, and fixed in my tendereſt affection for ever: but, ſhould the contagion of vice or idleneſs lay hold of you there, your character, your fortune, my hopes, and, conſequently, my favour, are all blaſted, and you are undone. The more I love you now, from the good opinion that I have of you, the greater will be my indignation, if I ſhould have reaſon to change it. Hitherto you have had every poſſible proof of my affection, becauſe you have deſerved it: but, when you ceaſe to deſerve it, you may expect every poſſible mark of my reſentment. To leave nothing doubtful, upon this important point, I will tell you fairly, before-hand, by what rule I ſhall judge of your conduct. By Mr. Harte's accounts. He will not, I am ſure, nay, I will ſay more, he cannot be in the wrong, with regard to you. He can have no other view but your good; and you will, I am ſure, allow, that he muſt be a better judge of it than you can poſſibly be, at your age. While he is ſatisfied, I ſhall be ſo too; but whenever he is diſſatisfied with you, I ſhall be much more ſo. If he complains, you muſt be guilty; and I ſhall not have the leaſt regard for any thing that you may alledge in your own defence.

I will now tell you what I expect and inſiſt upon from you at Turin: Firſt, That you purſue your Claſſical and other ſtudies, every morning, with Mr. Harte, as long, and in whatever manner Mr. Harte ſhall be pleaſed to require: Secondly, That you learn, uninterruptedly, your exerciſes, of riding, dancing, and fencing: Thirdly, That you make yourſelf maſter of the Italian language: and, laſtly, That you paſs your evenings in the beſt company. I alſo re-

quire a ſtrict conformity to the hours and rules of the Academy. If you will but finiſh your year in this manner, at Turin, I have nothing further to aſk of you; and I will give you every thing that you can aſk of me: you ſhall, after that, be entirely your own maſter; I ſhall think you ſafe; ſhall lay aſide all authority over you; and friendſhip ſhall be our mutual and only tie. Weigh this, I beg of you, deliberately, in your own mind, and conſider, whether the application, and the degree of reſtraint, which I require, but for one year more, will not be amply repaid by all the advantages, and the perfect liberty, which you will receive at the end of it. Your own good ſenſe will, I am ſure, not allow you to heſitate one moment in your choice. God bleſs you! Adieu.

P. S. Sir James Gray's letters not being yet ſent me, as I thought they would, I ſhall encloſe them in my next, which, I believe, will get to Venice as ſoon as you.

LETTER CXLVII.

London, April the 12th, O. S. 1749.

DEAR BOY,

I Received, by the laſt mail, a letter from Mr. Harte, dated Prague, April the 1ſt, N. S.; for which, I deſire, you will return him my thanks, and aſſure him that I extremely approve of what he has done, and propoſes eventually to do, in your way to Turin. Who would have thought you were old enough to have been ſo well acquainted with the Heroes of the *Bellum Tricennale*, as to be looking out for their great grandſons in Bohemia, with that affection with which, I am informed, that you ſeek for the Wallſteins, the Kinſkis, *&c.*? As I cannot aſcribe it to your

age, I muſt to your conſummate knowledge of Hiſtory, that makes every country, and every century, as it were, your own. Seriouſly; I am told, that you are both very ſtrong and very correct in Hiſtory; of which I am extremely glad. This is uſeful knowledge.

Comte du Perron, and Comte Laſcaris, are arrived here; the former gave me a letter from Sir Charles Williams, the latter brought me your orders. They are very pretty men, and have both Knowledge and Manners; which, though they always ought, ſeldom do, go together. I examined them, particularly Comte Laſcaris, concerning you: their report is a very favourable one, eſpecially on the ſide of Knowledge: the quickneſs of conception, which they allow you, I can eaſily credit; but the attention, which they add to it, pleaſes me the more, as, I own, I expected it leſs. Go on in the purſuit and the increaſe of Knowledge; nay I am ſure you will, for you now know too much to ſtop; and if Mr. Harte would let you be idle, I am convinced that you would not. But now, that you have left Leipſig, and are entered into the great world, remember there is another object that muſt keep pace with, and accompany Knowledge; I mean, Manners, Politeneſs, and the Graces; in which Sir Charles Williams, though very much your friend, owns that you are very deficient. The manners of Leipſig muſt be ſhook off; and in that reſpect you muſt put on the new man. No ſcrambling at your meals, as at a German ordinary; no awkward overturns of glaſſes, plates, and ſalt-cellars; no horſe play. On the contrary, a gentleneſs of manners, a graceful carriage, and an inſinuating addreſs, muſt take their place. I repeat, and ſhall never ceaſe repeating to you, *the Graces, the Graces.*

I deſire, that, as ſoon as ever you get to Turin, you will apply yourſelf diligently to the Italian language; that, before you leave

that

that place, you may know it well enough to be able to ſpeak tolerably, when you get to Rome; where you will ſoon make yourſelf perfectly maſter of Italian, from the daily neceſſity that you will be under of ſpeaking it. In the mean time, I inſiſt upon your not neglecting, much leſs forgetting, the German you already know; which you may not only continue but improve, by ſpeaking it conſtantly to your Saxon boy, and, as often as you can, to the ſeveral Germans you will meet in your travels. You remember, no doubt, that you muſt never write to me, from Turin, but in the German language and character.

I ſend you the encloſed letter of recommendation to Mr. Smith, the King's Conſul at Venice; who can, and I dare ſay will, be more uſeful to you there than any body. Pray make your court, and behave your beſt, to Monſieur and Madame Capello; who will be of great uſe to you at Rome. Adieu! Yours tenderly.

LETTER CXLVIII.

London, April the 19th, O. S. 1749.

DEAR BOY,

THIS letter will, I believe, ſtill find you at Venice, in all the diſſipation of Maſquerades, Ridottos, Operas, &c.: with all my heart; they are decent evenings amuſements, and very properly ſucceed that ſerious application to which I am ſure you devote your mornings. There are liberal and illiberal pleaſures, as well as liberal and illiberal arts. There are ſome pleaſures, that degrade a gentleman, as much as ſome trades could do. Sottiſh drinking, indiſcriminate gluttony, driving coaches, ruſtic ſports, ſuch as fox-chaces, horſe-races, &c. are, in my opinion, infinitely

infinitely below the honeſt and induſtrious profeſſions of a taylor, and a ſhoemaker, which are ſaid to *déroger*.

As you are now in a muſical country, where ſinging, fiddling, and piping, are not only the common topics of converſation, but almoſt the principal objects of attention; I cannot help cautioning you againſt giving into thoſe (I will call them illiberal) pleaſures, (though muſic is commonly reckoned one of the liberal arts) to the degree that moſt of your countrymen do, when they travel in Italy. If you love muſic, hear it; go to operas, concerts, and pay fiddlers to play to you; but I inſiſt upon your neither piping nor fiddling yourſelf. It puts a gentleman in a very frivolous, contemptible light; brings him into a great deal of bad company; and takes up a great deal of time, which might be much better employed. Few things would mortify me more, than to ſee you bearing a part in a concert, with a fiddle under your chin, or a pipe in your mouth.

I have had a great deal of converſation with Comte du Perron, and Comte Laſcaris, upon your ſubject; and I will tell you, very truly, what Comte du Perron (who is, in my opinion, a very pretty man) ſaid of you. *Il a de l'eſprit, un ſçavoir peu commun à ſon age, une grande vivacité, et quand il aura pris des manieres il ſera parfait; car il faut avouer qu'il ſent encore le collége; mais cela viendra.* I was very glad to hear, from one whom I think ſo good a judge, that you wanted nothing but *des manieres*; which I am convinced you will now ſoon acquire, in the company which henceforwards you are likely to keep. But I muſt add too, that, if you ſhould not acquire them, all the reſt will be of very little uſe to you. By *manieres*, I do not mean bare common civility; every body muſt have that, who would not be kicked out of company: but I mean engaging, inſinuating, ſhining Manners; a diſtinguiſhed politeneſs, an almoſt irreſiſtible

addreſs; a ſuperior gracefulneſs in all you ſay and do. It is this alone that can give all your other talents their full luſtre and value; and, conſequently, it is this which ſhould now be the principal object of your attention. Obſerve minutely, wherever you go, the allowed and eſtabliſhed models of good-breeding, and form yourſelf upon them. Whatever pleaſes you moſt, in others, will infallibly pleaſe others, in you. I have often repeated this to you; now is your time of putting it in practiſe.

Pray make my compliments to Mr. Harte; and tell him I have received his letter from Vienna, of the 16th N. S. but that I ſhall not trouble him with an anſwer to it, till I have received the other letter, which he promiſes me, upon the ſubject of one of my laſt. I long to hear from him, after your ſettlement at Turin: the months that you are to paſs there, will be very deciſive ones for you. The exerciſes of the Academy, and the manners of Courts, muſt be attended to and acquired, and, at the ſame time, your other ſtudies continued. I am ſure you will not paſs, nor deſire, one ſingle idle hour there; for I do not foreſee that you can, in any part of your life, put out ſix months to greater intereſt, than thoſe next ſix at Turin.

We will talk hereafter about your ſtay at Rome, and in other parts of Italy. This only I will now recommend to you; which is, to extract the ſpirit of every place you go to. In thoſe places, which are only diſtinguiſhed by claſſical fame, and valuable remains of antiquity, have your Claſſics in your hand and in your head; compare the ancient geography, and deſcriptions, with the modern; and never fail to take notes. Rome will furniſh you with buſineſs enough of that ſort; but then it furniſhes you with many other objects, well deſerving your attention; ſuch as deep eccleſiaſtical craft and policy. Adieu.

LETTER

LETTER CXLIX.

London, April the 27th, O. S. 1749.

DEAR BOY,

I Have received your letter from Vienna, of the 19th N. S. which gives me great uneaſineſs, upon Mr. Harte's account. You and I have reaſon to intereſt ourſelves very particularly in every thing that relates to him. I am glad, however, that no bone is broken or diſlocated; which being the caſe, I hope he will have been able to purſue his journey to Venice: in that ſuppoſition I direct this letter to you at Turin; where it will either find, or, at leaſt, not wait very long for you; as I calculate that you will be there by the end of next month, N. S. I hope you reflect how much you have to do there, and that you are determined to employ every moment of your time accordingly. You have your claſſical and ſeverer ſtudies to continue, with Mr. Harte; you have your exerciſes to learn; the turn and manners of a Court to acquire: reſerving always ſome time for the decent amuſements and pleaſures of a gentleman. You ſee that I am never againſt pleaſures; I loved them myſelf, when I was of your age; and it is as reaſonable that you ſhould love them now. But I inſiſt upon it, that pleaſures are very combineable with both buſineſs and ſtudies, and have a much better reliſh from the mixture. The man who cannot join buſineſs and pleaſure, is either a formal coxcomb in the one, or a ſenſual beaſt in the other. Your evenings I therefore allot for company, aſſemblies, balls, and ſuch ſort of amuſements; as I look upon thoſe to be the beſt ſchools for the manners of a gentleman; which nothing can give but uſe, obſervation, and experience. You have, beſides, Italian to learn, which I deſire you will diligently apply to; for

though French is, I believe, the language of the Court at Turin, yet Italian will be very neceſſary for you at Rome, and in other parts of Italy; and if you are well grounded in it, while you are at Turin, (as you eaſily may, for it is a very eaſy language) your ſubſequent ſtay at Rome will make you perfect in it. I would alſo have you acquire a general notion of Fortification; I mean ſo far as not to be ignorant of the terms, which you will often hear mentioned in company; ſuch as *Ravelin*, *Baſtion*, *Glacis*, *Contre-ſcarpe*, *&c.* In order to this, I do not propoſe that you ſhould make a ſtudy of Fortification, as if you were to be an Engineer: but a very eaſy way of knowing, as much as you need know of them, will be to viſit often the fortifications of Turin, in company with ſome old Officer or Engineer, who will ſhow, and explain to you the ſeveral works themſelves; by which means you will get a clearer notion of them, than if you were to ſee them only upon paper for ſeven years together. Go to originals whenever you can, and truſt to copies and deſcriptions as little as poſſible. At your idle hours, while you are at Turin, pray read the hiſtory of the Houſe of Savoy; which has produced a great many very great men. The late King, Victor Amedée, was undoubtedly one, and the preſent King is, in my opinion, another. In general, I believe, that little Princes are more likely to be great men, than thoſe whoſe more extenſive dominions, and ſuperior ſtrength, flatter them with a ſecurity; which commonly produces negligence and indolence. A little Prince, in the neighbourhood of great ones, muſt be alert, and look out ſharp, if he would ſecure his own Dominions: much more ſtill, if he would enlarge them. He muſt watch for conjunctures, or endeavour to make them. No Princes have ever poſſeſſed this art better than thoſe of the Houſe of Savoy; who have enlarged their dominions prodigiouſly within a century, by profiting of conjunctures.

I ſend

I ſend you here enclоſed, a letter from Comte Laſcaris, who is a warm friend of yours: I deſire that you will anſwer it very ſoon, and very cordially; and remember to make your compliments in it to Comte du Perron. A young man ſhould never be wanting in thoſe attentions; they coſt little, and bring in a great deal, by getting you people's good word and affection. They gain the heart, to which I have always adviſed you to apply yourſelf particularly: it guides ten thouſand, for one that reaſon influences.

I cannot end this letter, or (I believe) any other, without repeating my recommendation of *the Graces*. They are to be met with at Turin; for God's ſake, ſacrifice to them, and they will be propitious. People miſtake groſly, to imagine that the leaſt awkwardneſs, in either matter or manner, mind or body, is an indifferent thing, and not worthy of attention. It may poſſibly be a weakneſs in me (but in ſhort we are all ſo made): I confeſs to you fairly, that when you ſhall come home, and that I firſt ſee you, if I find you ungraceful in your addreſs, and awkward in your perſon and dreſs, it will be impoſſible for me to love you half ſo well as I ſhould otherwiſe do, let your intrinſic merit and knowledge be ever ſo great. If that would be your caſe with me, as it really would, judge how much worſe it might be with others, who have not the ſame affection and partiality for you, and to whoſe hearts you muſt make your own way.

Remember to write to me conſtantly, while you are in Italy, in the German language and character, till you can write to me in Italian; which will not be till you have been ſome time at Rome.

Adieu, my dear boy: may you turn out, what Mr. Harte and I wiſh you! I muſt add, that, if you do not, it will be both your own fault, and your own misfortune.

LETTER CCLI.

London, May the 15th, O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you ſettled to your ſerious ſtudies, and your neceſſary exerciſes, at Turin, after the hurry and diſſipation of the Carnaval at Venice. I mean that your ſtay at Turin ſhould, and I flatter myſelf that it will, be an uſeful and ornamental period of your education; but, at the ſame time, I muſt tell you, that all my affection for you has never yet given me ſo much anxiety, as that which I now feel. While you are in danger, I ſhall be in fear; and you are in danger at Turin. Mr. Harte will, by his care, arm you as well as he can againſt it; but your own good ſenſe and reſolution can alone make you invulnerable. I am informed, there are now many Engliſh, at the Academy at Turin; and I fear, thoſe are juſt ſo many dangers for you to encounter. Who they are, I do not know; but I well know the general ill conduct, the indecent behaviour, and the illiberal views, of my young countrymen abroad; eſpecially wherever they are in numbers together. Ill example is of itſelf dangerous enough; but thoſe who give it, ſeldom ſtop there; they add their infamous exhortations and invitations; and, if they fail, they have recourſe to ridicule; which is harder for one of your age and inexperience to withſtand, than either of the former. Be upon your guard, therefore, againſt theſe batteries, which will all be played upon you. You are not ſent abroad to converſe with your own countrymen: among them, in general, you will get little knowledge, no languages, and, I am ſure, no manners. I deſire, that you will form no connections, nor (what they impudently call) friendſhips, with theſe people; which are, in truth, only

combinations and conſpiracies againſt good morals and good manners. There is commonly, in young people, a facility that makes them unwilling to refuſe any thing that is aſked of them; *a mauvaiſe honte*, that makes them aſhamed to refuſe; and, at the ſame time, an ambition of pleaſing and ſhining in the company they keep; theſe ſeveral cauſes produce the beſt effect in good company, but the very worſt in bad. If people had no vices but their own, few would have ſo many as they have. For my own part, I would ſooner wear other people's clothes than their vices; and they would ſit upon me juſt as well. I hope you will have none; but, if ever you have, I beg, at leaſt, they may be all your own. Vices of adoption are, of all others, the moſt diſgraceful and unpardonable. There are degrees in vices, as well as in virtues; and I muſt do my countrymen the juſtice to ſay, that they generally take their vices in the loweſt degree. Their gallantry is the infamous mean debauchery of ſtews, juſtly attended and rewarded by the loſs of their health, as well as their character. Their pleaſures of the table end in beaſtly drunkenneſs, low riot, broken windows, and very often (as they well deſerve) broken bones. They game, for the ſake of the vice, not of the amuſement; and therefore carry it to exceſs; undo, or are undone by, their companions. By ſuch conduct, and in ſuch company, abroad, they come home, the unimproved, illiberal, and ungentleman-like creatures, that one daily ſees them; that is, in the Park, and in the ſtreets, for one never meets them in good company; where they have neither manners to preſent themſelves, nor merit to be received. But, with the manners of footmen and grooms, they aſſume their dreſs too; for you muſt have obſerved them in the ſtreets here, in dirty blue ſtocks, with oaken ſticks in their hands, and their hair greaſy and unpowdered, tucked up under their hats of an enormous ſize. Thus finiſhed and adorned by their travels, they become the diſturbers of playhouſes; they break the windows,

dows, and commonly the landlords, of the taverns where they drink; and are at once the ſupport, the terror, and the victims, of the bawdy-houſes they frequent. Theſe poor miſtaken people think they ſhine, and ſo they do indeed; but it is as putrefaction ſhines, in the dark.

I am not now preaching to you, like an old fellow, upon either religious or moral texts; I am perſuaded that you do not want the beſt inſtructions of that kind: but I am adviſing you as a friend, as a man of the world, as one who would not have you old while you are young, but would have you take all the pleaſures that reaſon points out, and that decency warrants. I will therefore ſuppoſe, for argument's-ſake (for upon no other account can it be ſuppoſed) that all the vices above mentioned were perfectly innocent in themſelves; they would ſtill degrade, vilify, and ſink, thoſe who practiſed them; would obſtruct their riſing in the world, by debaſing their characters; and give them a low turn of mind and manners, abſolutely inconſiſtent with their making any figure in upper life, and great buſineſs.

What I have now ſaid, together with your own good ſenſe, is, I hope, ſufficient to arm you againſt the ſeduction, the invitations, or the profligate exhortations (for I cannot call them temptations) of thoſe unfortunate young people. On the other hand, when they would engage you in theſe ſchemes, content yourſelf with a decent but ſteady refuſal; avoid controverſy upon ſuch plain points. You are too young to convert them, and, I truſt, too wiſe to be converted by them. Shun them, not only in reality, but even in appearance, if you would be well received in good company; for people will always be ſhy of receiving a man, who comes from a place where the plague rages, let him look ever ſo healthy. There are ſome expreſſions, both in French and Engliſh, and ſome characters, both in thoſe two and in other

countries,

countries, which have, I dare ſay, miſled many young men to their ruin. *Une honnête débauche, une jolie débauche*; *an agreeable rake, a man of pleaſure.* Do not think that this means debauchery and profligacy: nothing like it. It means, at moſt, the accidental and unfrequent irregularities of youth and vivacity, in oppoſition to dulneſs, formality, and want of ſpirit. A *commerce galant*, inſenſibly formed with a woman of faſhion; a glaſs of wine or two too much, unwarily taken, in the warmth and joy of good company; or ſome innocent frolic, by which nobody is injured; are the utmoſt bounds of that life of pleaſure, which a man of ſenſe and decency, who has a regard for his character, will allow himſelf, or be allowed by others. Thoſe who tranſgreſs them, in the hopes of ſhining, miſs their aim, and become infamous, or at leaſt contemptible.

The length or ſhortneſs of your ſtay at Turin will ſufficiently inform me (even though Mr. Harte ſhould not) of your conduct there; for, as I have told you before, Mr. Harte has the ſtricteſt orders to carry you away immediately from thence, upon the firſt and leaſt ſymptom of infection that he diſcovers about you; and I know him to be too conſcientiouſly ſcrupulous, and too much your friend and mine, not to execute them exactly. Moreover, I will inform you, that I ſhall have conſtant accounts of your behaviour, from Comte Salmour, the Governor of the Academy; whoſe ſon is now here, and my particular friend. I have, alſo, other good channels of intelligence, of which I do not appriſe you. But, ſuppoſing that all turns out well at Turin, yet, as I propoſe your being at Rome, for the Jubilee, at Chriſtmas, I deſire that you will apply yourſelf diligently to your exerciſes of dancing, fencing, and riding, at the Academy; as well for the ſake of your health and growth, as to faſhion and ſupple you. You muſt not neglect your dreſs, neither, but take care to be *bien mis*.

Pray,

Pray ſend for the beſt Operator for the teeth, at Turin; where, I ſuppoſe, there is ſome famous one; and let him put yours in perfect order; and then take care to keep them ſo, afterwards, yourſelf. You had very good teeth, and I hope they are ſo ſtill; but even thoſe who have bad ones, ſhould keep them clean; for a dirty mouth is, in my mind, ill manners. In ſhort, neglect nothing that can poſſibly pleaſe. A thouſand nameleſs little things, which nobody can deſcribe, but which every body feels, conſpire to form that *whole* of pleaſing; as the ſeveral pieces of a Moſaic work, though ſeparately of little beauty or value, when properly joined, form thoſe beautiful figures which pleaſe every body. A look, a geſture, an attitude, a tone of voice, all bear their parts in the great work of pleaſing. The art of pleaſing is more particularly neceſſary in your intended profeſſion, than perhaps in any other; it is, in truth, the firſt half of your buſineſs; for if you do not pleaſe the Court you are ſent to, you will be of very little uſe to the Court you are ſent from. Pleaſe the eyes and the ears, they will introduce you to the heart; and, nine times in ten, the heart governs the underſtanding.

Make your court particularly, and ſhow diſtinguiſhed attentions, to ſuch men and women as are beſt at Court, higheſt in the faſhion, and in the opinion of the public; ſpeak advantageouſly of them behind their backs, in companies whom you have reaſon to believe will tell them again. Expreſs your admiration of the many great men that the Houſe of Savoy has produced; obſerve, that Nature, inſtead of being exhauſted by thoſe efforts, ſeems to have redoubled them, in the perſons of the preſent King, and the Duke of Savoy; wonder, at this rate, where it will end; and conclude that it muſt end in the government of all Europe. Say this, likewiſe, where it will probably be repeated; but ſay it unaffectedly, and, the laſt eſpecially, with a kind of *enjouement*. Theſe little

arts

arts are very allowable, and muſt be made uſe of in the courſe of the world; they are pleaſing to one party, uſeful to the other, and injurious to nobody.

What I have ſaid with regard to my countrymen in general, does not extend to them all without exception; there are ſome who have both merit and manners. Your friend, Mr. Stevens, is among the latter, and I approve of your connection with him. You may happen to meet with ſome others, whoſe friendſhip may be of great uſe to you hereafter, either from their ſuperior talents, or their rank and fortune; cultivate them: but then I deſire that Mr. Harte may be the judge of thoſe perſons.

Adieu, my dear child! Conſider ſeriouſly the importance of the two next years, to your character, your figure, and your fortune.

LETTER CLI.

London, May the 22d, O. S. 1749.

DEAR BOY,

I Recommended to you, in my laſt, an innocent piece of art; that of flattering people behind their backs, in preſence of thoſe, who, to make their own court, much more than for your ſake, will not fail to repeat, and even amplify the praiſe, to the party concerned. This is, of all flattery, the moſt pleaſing, and conſequently the moſt effectual. There are other, and many other inoffenſive arts of this kind, which are neceſſary in the courſe of the world, and which he who practiſes the earlieſt, will pleaſe the moſt, and riſe the ſooneſt. The ſpirits and vivacity of youth are apt to neglect them as uſeleſs, or reject them as trou-

bleſome. But ſubſequent knowledge and experience of the world reminds us of their importance, commonly when it is too late. The principal of theſe things, is the maſtery of one's temper, and that coolneſs of mind, and ſerenity of countenance, which hinders us from diſcovering, by words, actions, or even looks, thoſe paſſions or ſentiments, by which we are inwardly moved or agitated; and the diſcovery of which, gives cooler and abler people ſuch infinite advantages over us, not only in great buſineſs, but in all the moſt common occurrences of life. A man who does not poſſeſs himſelf enough to hear diſagreeable things, without viſible marks of anger and change of countenance, or agreeable ones without ſudden burſts of joy, and expanſion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or pleaſe you by deſign, to catch unguarded words or looks; by which he will eaſily decypher the ſecrets of your heart, of which you ſhould keep the key yourſelf, and truſt it with no man living. The latter will, by his abſurdity, and without intending it, produce the ſame diſcoveries, of which other people will avail themſelves. You will ſay, poſſibly, that this coolneſs muſt be conſtitutional, and conſequently does not depend upon the will: and I will allow that conſtitution has ſome power over us; but I will maintain, too, that people very often, to excuſe themſelves, very unjuſtly accuſe their conſtitutions. Care and reflection, if properly uſed, will get the better; and a man may as ſurely get a habit of letting his reaſon prevail over his conſtitution, as of letting, as moſt people do, the latter prevail over the former. If you find yourſelf ſubject to ſudden ſtarts of paſſion, or madneſs, (for I ſee no difference between them, but in their duration) reſolve within yourſelf, at leaſt, never to ſpeak one word, while you feel that emotion within you. Determine, too, to keep your countenance as unmoved and unembarraſſed as poſſible;

poſſible; which ſteadineſs you may get a habit of, by conſtant attention. I ſhould deſire nothing better, in any negotiation, than to have to do with one of theſe men of warm, quick paſſions; which I would take care to ſet in motion. By artful provocations, I would extort raſh and unguarded expreſſions; and, by hinting at all the ſeveral things that I could ſuſpect, infallibly diſcover the true one, by the alteration it occaſioned in the countenance of the perſon. *Volto ſciolto con penſieri ſtretti* is a moſt uſeful maxim in buſineſs. It is ſo neceſſary at ſome games, ſuch as *Berlan*, *Quinze*, *&c.* that a man who had not the command of his temper, and countenance, would infallibly be undone by thoſe who had, even though they played fair. Whereas, in buſineſs, you always play with ſharpers; to whom, at leaſt, you ſhould give no fair advantages. It may be objected, that I am now recommending diſſimulation to you; I both own and juſtify it. It has been long ſaid, *Qui neſcit diſſimulare neſcit regnare:* I go ſtill farther, and ſay, that without ſome diſſimulation no buſineſs can be carried on at all. It is *ſimulation* that is falſe, mean, and criminal: that is the cunning which Lord Bacon calls, crooked or left-handed wiſdom, and which is never made uſe of but by thoſe who have not true wiſdom. And the ſame great man ſays, that diſſimulation is only to hide our own cards; whereas ſimulation is put on in order to look into other people's. Lord Bolingbroke, in his "Idea of a patriot King," which he has lately publiſhed, and which I will ſend you by the firſt opportunity, ſays, very juſtly, that ſimulation is a *ſtiletto*; not only an unjuſt but an unlawful weapon, and the uſe of it very rarely to be excuſed, never juſtified. Whereas diſſimulation is a ſhield, as ſecrecy is armour; and it is no more poſſible to preſerve ſecrecy in buſineſs, without ſome degree of diſſimulation, than it is to ſucceed in buſineſs without ſecrecy. He goes on, and ſays, that thoſe two arts, of

diſſimulation and ſecrecy, are like the alloy mingled with pure ore: a little is neceſſary, and will not debaſe the coin below its proper ſtandard; but if more than that little be employed (that is, ſimulation and cunning) the coin loſes its currency, and the coiner his credit.

Make yourſelf abſolute maſter, therefore, of your temper, and your countenance, ſo far, at leaſt, as that no viſible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impoſſible; and, as a man of ſenſe never attempts impoſſibilities, on one hand, on the other, he is never diſcouraged by difficulties: on the contrary, he redoubles his induſtry and his diligence, he perſeveres, and infallibly prevails at laſt. In any point, which prudence bids you purſue, and which a manifeſt utility attends, let difficulties only animate your induſtry, not deter you from the purſuit. If one way has failed, try another; be active, perſevere, and you will conquer. Some people are to be reaſoned, ſome flattered, ſome intimidated, and ſome teazed into a thing; but, in general, all are to be brought into it at laſt, if ſkilfully applied to, properly managed, and indefatigably attacked in their ſeveral weak places. The time ſhould likewiſe be judiciouſly choſen; every man has his *mollia tempora*, but that is far from being all day long; and you would chuſe your time very ill, if you applied to a man about one buſineſs, when his head was full of another, or when his heart was full of grief, anger, or any other diſagreeable ſentiment.

In order to judge of the inſide of others, ſtudy your own; for men in general are very much alike; and though one has one prevailing paſſion, and another has another, yet their operations are much the ſame; and whatever engages or diſguſts, pleaſes or offends you, in others, will, *mutatis mutandis*, engage, diſguſt, pleaſe, or offend others, in you. Obſerve, with the utmoſt

attention,

attention, all the operations of your own mind, the nature of your paſſions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For inſtance; do you find yourſelf hurt and mortified, when another makes you feel his ſuperiority, and your own inferiority, in knowledge, parts, rank, or fortune? You will certainly take great care not to make a perſon, whoſe good will, good word, intereſt, eſteem, or friendſhip, you would gain, feel that ſuperiority in you, in caſe you have it. If diſagreeable inſinuations, ſly ſneers, or repeated contradictions, teaze and irritate you, would you uſe them, where you wiſhed to engage and pleaſe? Surely not; and I hope you wiſh to engage and pleaſe, almoſt univerſally. The temptation of ſaying a ſmart and witty thing, or *bon mot*; and the malicious applauſe with which it is commonly received; has made people who can ſay them, and, ſtill oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When ſuch things, then, ſhall happen to be ſaid at your expence, (as ſometimes they certainly will) reflect ſeriouſly upon the ſentiments of uneaſineſs, anger, and reſentment, which they excite in you; and conſider whether it can be prudent, by the ſame means, to excite the ſame ſentiments in others, againſt you. It is a decided folly, to loſe a friend for a jeſt; but, in my mind, it is not a much leſs degree of folly, to make an enemy of an indifferent, and neutral perſon, for the ſake of a *bon mot*. When things of this kind happen to be ſaid of you, the moſt prudent way is to ſeem not to ſuppoſe that they are meant at you, but to diſſemble and conceal whatever degree of anger you may feel inwardly; but, ſhould they be ſo plain, that you cannot be ſuppoſed ignorant of their meaning, to join in the laugh of the company againſt yourſelf; acknowledge the hit to be a fair one, and the jeſt a good one, and play

off the whole thing in ſeeming good-humour: but by no means reply in the ſame way; which only ſhows that you are hurt, and publiſhes the victory which you might have concealed. Should the thing ſaid, indeed, injure your honour, or moral character, there is but one proper reply; which I hope you never will have occaſion to make.

As the female part of the world has ſome influence, and often too much, over the male, your conduct, with regard to women, (I mean women of faſhion, for I cannot ſuppoſe you capable of converſing with any others) deſerves ſome ſhare in your reflections. They are a numerous and loquacious body: their hatred would be more prejudicial, than their friendſhip can be advantageous to you. A general complaiſance, and attention to that ſex, is therefore eſtabliſhed by cuſtom, and certainly neceſſary. But where you would particularly pleaſe any one, whoſe ſituation, intereſt, or connections, can be of uſe to you, you muſt ſhow particular preference. The leaſt attentions pleaſe, the greateſt charm them. The innocent, but pleaſing flattery of their perſons, however groſs, is greedily ſwallowed, and kindly digeſted; but a ſeeming regard for their underſtandings, a ſeeming deſire of, and deference for, their advice, together with a ſeeming confidence in their moral virtues, turns their heads intirely in your favour. Nothing ſhocks them ſo much as the leaſt appearance of that contempt, which they are apt to ſuſpect men of entertaining of their capacities: and you may be very ſure of gaining their friendſhip, if you ſeem to think it worth gaining. Here, diſſimulation is very often neceſſary, and even ſimulation ſometimes allowable; which, as it pleaſes them, may be uſeful to you, and is injurious to nobody.

*This torn ſheet, which I did not obſerve when I began upon

* The original is written upon a ſheet of paper, the corner of which is torn.

it,

it, as it alters the figure, ſhortens too the length of my letter. It may very well afford it: my anxiety for you, carries me inſenſibly to theſe lengths. I am apt to flatter myſelf, that my experience, at the latter end of my life, may be of uſe to you, at the beginning of yours; and I do not grudge the greateſt trouble, if it can procure you the leaſt advantage. I even repeat frequently the ſame things, the better to imprint them on your young, and, I ſuppoſe, yet giddy mind; and I ſhall think that part of my time the beſt employed, that contributes to make you employ yours well. God bleſs you, child!

LETTER CLII.

London, June the 16th, O. S. 1749.

DEAR BOY,

I Do not gueſs where this letter will find you; but, I hope, it will find you well: I direct it, eventually, to Laubach; from whence, I ſuppoſe, you have taken care to have your letters ſent after you. I received no account, from Mr. Harte, by laſt poſt; and the mail due this day is not yet come in; ſo that my informations come down no lower than the 2d June, N. S. the date of Mr. Harte's laſt letter. As I am now eaſy about your health, I am only curious about your motions, which, I hope, have been either to Inſpruck or Verona; for I diſapprove extremely of your propoſed long and troubleſome journey to Switzerland. Wherever you may be, I recommend to you, to get as much Italian as you can, before you go either to Rome or Naples: a little will be of great uſe to you upon the road; and the knowledge of the grammatical part, which you can eaſily acquire in two or three months, will not only facilitate your progreſs, but accelerate your

perfection in that language, when you go to thoſe places where it is generally ſpoken; as Naples, Rome, Florence, &c.

Should the ſtate of your health not yet admit of your uſual application to books, you may, in a great degree, and I hope you will, repair that loſs, by uſeful and inſtructive converſations with Mr. Harte: you may, for example, deſire him to give you, in converſation, the outlines, at leaſt, of Mr. Locke's Logic; a general notion of Ethics, and a verbal epitome of Rhetoric; of all which, Mr. Harte will give you clearer ideas in half an hour, by word of mouth, than the books of moſt of the dull fellows, who have written upon thoſe ſubjects, would do in a week.

I have waited ſo long for the poſt, which I hoped would come, that the poſt, which is juſt going out, obliges me to cut this letter ſhort. God bleſs you, my dear child, and reſtore you ſoon to perfect health!

My compliments to Mr. Harte; to whoſe care, your life is the leaſt thing that you owe.

LETTER CLIII.

London, June the 22d, O. S. 1749.

DEAR BOY,

THE outſide of your letter of the 7th, N. S. directed by your own hand, gave me more pleaſure, than the inſide of any other letter ever did. I received it yeſterday, at the ſame time with one from Mr. Harte, of the 6th. They arrived at a very proper time, for they found a conſultation of Phyſicians in my room, upon account of a fever, which I had for four or five days, but which has now intirely left me. As Mr. Harte ſays,

ſays, *that your lungs, now and then, give you a little pain*; and that *your ſwellings come and go variably*; but, as he mentions nothing of your coughing, ſpitting, or ſweating, the Doctors take it for granted, that you are intirely free from thoſe three bad ſymptoms; and from thence conclude, that the pain, which you ſometimes feel upon your lungs, is only ſymptomatical of your rheumatic diſorder, from the preſſure of the muſcles, which hinders the free play of the lungs. But however, as the lungs are a point of the utmoſt importance and delicacy, they inſiſt upon your drinking, in all events, aſſes milk twice a day, and goat's whey as often as you pleaſe, the oftener the better: in your common diet, they recommend an attention to pectorals, ſuch as ſago, barley, turnips, *&c.* Theſe rules are equally good in rheumatic, as in conſumptive caſes; you will therefore, I hope, ſtrictly obſerve them; for I take it for granted that you are above the ſilly likings, or diſlikings, in which ſilly people indulge their taſtes, at the expence of their healths.

I approve of your going to Venice, as much as I diſapproved of your going to Switzerland. I ſuppoſe, that you are by this time arrived; and, in that ſuppoſition, I direct this letter there. But if you ſhould find the heat too great, or the water offenſive, at this time of the year, I would have you go immediately to Verona, and ſtay there till the great heats are over, before you return to Venice.

The time which you will probably paſs at Venice, will allow you to make yourſelf maſter of that intricate and ſingular form of government, which few of our travellers know any thing of. Read, aſk, and ſee every thing, that is relative to it. There are, likewiſe, many valuable remains of the remoteſt antiquity, and many fine pieces of the *Antico Moderno*; all which deſerve a different ſort of attention from that which your countrymen com-

monly give them. They go to ſee them, as they go to ſee the Lions, and Kings on horſeback, at the Tower here; only to ſay that they have ſeen them. You will, I am ſure, view them in another light; you will conſider them as you would a Poem, to which indeed they are akin. You will obſerve, whether the ſculptor has animated his ſtone, or the painter his canvas, into the juſt expreſſion of thoſe ſentiments and paſſions, which ſhould characteriſe and mark their ſeveral figures. You will examine, likewiſe, whether, in their groupes, there be an unity of action, or proper relation; a truth of dreſs and manners. Sculpture and painting are very juſtly called liberal arts; a lively and ſtrong imagination, together with a juſt obſervation, being abſolutely neceſſary to excel in either: which, in my opinion, is by no means the caſe of muſic, though called a liberal art, and now in Italy placed even above the other two: a proof of the decline of that country. The Venetian ſchool produced many great painters, ſuch as Paul Veroneſe, Titian, Palma, *&c.* of whom you will ſee, as well in private houſes as in churches, very fine pieces. The Laſt Supper, of Paul Veroneſe, in the church of St. George, is reckoned his capital performance, and deſerves your attention; as does alſo the famous picture of the Cornaro family, by Titian. A taſte of ſculpture and painting, is, in my mind, as becoming, as a taſte of fiddling and piping is unbecoming, a man of faſhion. The former is connected with Hiſtory and Poetry; the latter, with nothing, that I know of, but bad company.

Learn Italian as faſt as ever you can, that you may be able to underſtand it tolerably, and ſpeak it a little, before you go to Rome and Naples. There are many good Hiſtorians in that language, and excellent Tranſlations of the ancient Greek and Latin authors; which are called the *Collana*: but the only two Italian

Italian Poets, that deſerve your acquaintance, are Arioſto and Taſſo; and they undoubtedly have great merit.

Make my compliments to Mr. Harte, and tell him, that I have conſulted about his leg; and that, if it was only a ſprain, he ought to keep a tight bandage about the part, for a conſiderable time, and do nothing elſe to it. Adieu! *Jubeo te bene valere.*

LETTER CLIV.

London, July the 6th, O. S. 1749.

DEAR BOY,

AS I am now no longer in pain about your health, which, I truſt, is perfectly reſtored; and as, by the various accounts I have had of you, I need not be in pain about your learning; our correſpondence may, for the future, turn upon leſs important points, comparatively; though ſtill very important ones: I mean, the Knowledge of the World, Decorum, Manners, Addreſs, and all thoſe (commonly called little) accompliſhments, which are abſolutely neceſſary, to give greater accompliſhments their full value and luſtre.

Had I the admirable ring of Gyges, which rendered the wearer inviſible; and had I, at the ſame time, thoſe magic powers, which were very common formerly, but are now very ſcarce, of tranſporting myſelf, by a wiſh, to any given place; my firſt expedition would be to Venice, there to *reconnoitre* you, unſeen myſelf. I would, firſt, take you in the morning, at breakfaſt with Mr. Harte, and attend to your natural and unguarded converſation with him; from whence, I think, I could pretty well judge of your natural turn of mind. How I ſhould rejoice, if I overheard you aſking him pertinent queſtions upon uſeful ſubjects! or making judicious

reflections upon the ſtudies of that morning, or the occurrences of the former day! Then, I would follow you into the different companies of the day, and carefully obſerve, in what manner you preſented yourſelf to, and behaved yourſelf with, men of ſenſe and dignity: whether your addreſs was reſpectful, and yet eaſy; your air modeſt, and yet unembarraſſed: and I would, at the ſame time, penetrate into their thoughts, in order to know whether your firſt *abord* made that advantageous impreſſion upon their fancies, which a certain addreſs, air, and manners, never fail doing. I would, afterwards, follow you to the mixed companies of the evening; ſuch as aſſemblies, ſuppers, &c. and there watch if you trifled gracefully and genteely: if your good-breeding and politeneſs, made way for your parts and knowledge. With what pleaſure ſhould I hear people cry out, *Che garbato Cavaliere, com' è pulito, diſinvolto, ſpiritoſo!* If all theſe things turned out to my mind, I would, immediately, aſſume my own ſhape, become viſible, and embrace you: but, if the contrary happened, I would preſerve my inviſibility, make the beſt of my way home again, and ſink my diſappointment upon you and the world. As, unfortunately, theſe ſupernatural powers of Genii, Fairies, Sylphs, and Gnomes, have had the fate of the oracles they ſucceeded, and have ceaſed for ſome time, I muſt content myſelf, (till we meet naturally, and in the common way) with Mr. Harte's written accounts of you, and the verbal ones which I now and then receive from people who have ſeen you. However, I believe, it would do you no harm, if you would always imagine that I were preſent, and ſaw and heard every thing you did and ſaid.

There is a certain concurrence of various little circumſtances, which compoſe what the French call *l'aimable*; and which, now that you are entering into the world, you ought to make it your particular

particular ſtudy to acquire. Without them, your learning will be pedantry, your converſation often improper, always unpleaſant, and your figure, however good in itſelf, awkward and unengaging. A diamond, while rough, has, indeed, its intrinſic value; but, till poliſhed, is of no uſe, and would neither be ſought for nor worn. Its great luſtre, it is true, proceeds from its ſolidity, and ſtrong coheſion of parts; but, without the laſt poliſh, it would remain, for ever, a dirty, rough mineral, in the cabinets of ſome few curious collectors. You have, I hope, that ſolidity and coheſion of parts; take now as much pains to get the luſtre. Good company, if you make the right uſe of it, will cut you into ſhape, and give you the true brilliant poliſh. *A propos* of diamonds; I have ſent you, by Sir James Gray, the King's Miniſter, who will be at Venice about the middle of September, my own diamond buckles; which are fitter for your young feet, than for my old ones: they will properly adorn you; they would only expoſe me. If Sir James finds any body whom he can truſt, and who will be at Venice before him, he will ſend them by that perſon; but if he ſhould not, and that you ſhould be gone from Venice before he gets there, he will, in that caſe, give them to your Banker, Monſieur Cornet, to forward to you, wherever you may then be. You are now of an age, at which the adorning your perſon is not only not ridiculous, but proper and becoming. Negligence would imply, either an indifference about pleaſing, or elſe an inſolent ſecurity of pleaſing, without uſing thoſe means to which others are obliged to have recourſe. A thorough cleanlineſs in your perſon is as neceſſary, for your own health, as it is not to be offenſive to other people. Waſhing yourſelf, and rubbing your body and limbs frequently with a fleſh-bruſh, will conduce as much to health as to cleanlineſs. A particular attention to the cleanlineſs of your mouth, teeth, hands, and nails, is

but common decency, in order not to offend people's eyes and noſes.

I ſend you here encloſed, a letter of recommendation to the Duke of Nivernois, the French Embaſſador at Rome; who is, in my opinion, one of the prettieſt men I ever knew in my life. I do not know a better model for you to form yourſelf upon: pray obſerve and frequent him as much as you can. He will ſhow you what Manners and Graces are. I ſhall, by ſucceſſive poſts, ſend you more letters, both for Rome and Naples, where, it will be your own fault intirely, if you do not keep the very beſt company.

As you will meet ſwarms of Germans wherever you go, I deſire that you will conſtantly converſe with them in their own language; which will improve you in that language, and be, at the ſame time, an agreeable piece of civility to them.

Your ſtay in Italy will, I do not doubt, make you critically maſter of Italian; I know it may, if you pleaſe, for it is a very regular, and conſequently a very eaſy language. Adieu! God bleſs you.

LETTER CLV.

London, July the 20th, O. S. 1749.

DEAR BOY,

I Wrote to Mr. Harte laſt Monday, the 17th, O. S. in anſwer to his letter of the 20th June, N. S. which I had received but the day before, after an interval of eight poſts; during which, I did not know whether you or he exiſted, and indeed I began to think that you did not. By that letter, you ought at this time to be at Venice; where I hope you are arrived in perfect health, after the

baths of Tieffer, in caſe you have made uſe of them. I hope they are not hot baths, if your lungs are ſtill tender.

Your friend, the Comte d'Einſiedlen, is arrived here: he has been at my door, and I have been at his; but we have not yet met. He will dine with me ſome day this week. Comte Laſcaris inquires after you very frequently, and with great affection: pray anſwer the letter which I forwarded to you a great while ago from him. You may encloſe your anſwer to me, and I will take care to give it him. Thoſe attentions ought never to be omitted; they coſt little, and pleaſe a great deal; but the neglect of them offends more than you can yet imagine. Great merit, or great failings, will make you be reſpected or deſpiſed; but trifles, little attentions, mere nothings, either done, or neglected, will make you either liked or diſliked, in the general run of the world. Examine yourſelf, why you like ſuch and ſuch people, and diſlike ſuch and ſuch others; and you will find, that thoſe different ſentiments proceed from very ſlight cauſes. Moral virtues are the foundation of ſociety in general, and of friendſhip in particular; but Attentions, Manners, and Graces, both adorn and ſtrengthen them. My heart is ſo ſet upon your pleaſing, and conſequently ſucceeding, in the world, that poſſibly I have already (and probably ſhall again) repeat the ſame things over and over to you. However, to err, if I do err, on the ſurer ſide, I ſhall continue to communicate to you thoſe obſervations upon the world, which long experience has enabled me to make, and which I have generally found to hold true. Your youth and talents, armed with my experience, may go a great way; and that armour is very much at your ſervice, if you pleaſe to wear it. I premiſe that it is not my imagination, but my memory, that gives you theſe rules: I am not writing pretty, but uſeful, reflections. A man of ſenſe ſoon diſcovers, becauſe he carefully obſerves, where, and how long, he

he is welcome; and takes care to leave the company, at leaſt as ſoon as he is wiſhed out of it. Fools never perceive where they are either ill timed or ill placed.

I am this moment agreeably ſtopped, in the courſe of my reflections, by the arrival of Mr. Harte's letter of the 13th July, N. S. to Mr. Grevenkop, with one encloſed for your Mamma. I find by it, that many of his and your letters to me muſt have miſcarried; for he ſays, that I have had regular accounts of you. Whereas all thoſe accounts have been only, his letter of the 6th and yours of the 7th June, N. S; his of the 20th June, N. S. to me; and now his of the 13th July, N. S. to Mr. Grevenkop. However, ſince you are ſo well, as Mr. Harte ſays you are, all is well. I am extremely glad that you have no complaint upon your lungs; but I deſire that you will think you have, for three or four months to come. Keep in a courſe of aſſes or goats milk, for one is as good as the other, and poſſibly the latter is the beſt; and let your common food be as pectoral as you can conveniently make it. Pray tell Mr. Harte that, according to his deſire, I have wrote a letter of thanks to Mr. Firmian. I hope you write to him too, from time to time. The letters of recommendation of a man of his merit and learning, will, to be ſure, be of great uſe to you among the learned world in Italy; that is, provided you take care to keep up to the character he gives you in them; otherwiſe they will only add to your diſgrace.

Conſider, that you have loſt a good deal of time by your illneſs; fetch it up now that you are well. At preſent you ſhould be a good œconomiſt of your moments, of which company and ſights will claim a conſiderable ſhare; ſo that thoſe which remain, for ſtudy, muſt be not only attentively, but greedily employed. But, indeed, I do not ſuſpect you of one ſingle moment's idleneſs in the

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whole day. Idleneſs is only the refuge of weak minds, and the holyday of fools. I do not call good company and liberal pleaſures, idleneſs; far from it: I recommend to you a good ſhare of both.

I ſend you here encloſed, a letter for Cardinal Alexander Albani, which you will give him, as ſoon as you can get to Rome, and before you deliver any others; the Purple expects that preference: go next to the Duc de Nivernois, to whom you are recommended by ſeveral people at Paris, as well as by myſelf. Then you may carry your other letters occaſionally.

Remember to pry narrowly into every part of the government of Venice; inform yourſelf of the Hiſtory of that Republic, eſpecially of its moſt remarkable æras; ſuch as the *Ligue de Cambray*, in 1509, by which it had like to have been deſtroyed; and the conſpiracy formed by the Marquis de Bedmar, the Spaniſh Embaſſador, to ſubject it to the Crown of Spain. The famous diſputes between that Republic and the Pope, are worth your knowledge; and the writings of the celebrated and learned *Frà Paolo di Sarpi*, upon that occaſion, worth your reading. It was once the greateſt commercial power in Europe, and, in the 14th and 15th centuries, made a conſiderable figure; but at preſent its commerce is decayed, and its riches conſequently decreaſed; and, far from meddling now with the affairs of the continent, it owes its ſecurity to its neutrality and inefficiency: and that ſecurity will laſt no longer, than till one of the great Powers in Europe engroſſes the reſt of Italy; an event which this century poſſibly may, but which the next probably will ſee.

Your friend Comte d'Einſiedlen, and his Governor, have been with me this moment, and delivered me your letter from Berlin, of February the 28th, N. S. I like them both ſo well, that I am glad you did; and ſtill gladder to hear what they ſay of you.

Go on, and continue to deſerve the praiſes of thoſe who deſerve praiſes themſelves. Adieu.

I break open this letter to acknowledge yours of the 30th June, N. S. which I have but this inſtant received, though thirteen days antecedent in date to Mr. Harte's laſt. I never, in my life, heard of bathing four hours a day; and I am impatient to hear of your ſafe arrival at Venice, after ſo extraordinary an operation.

LETTER CLVI.

London, July the 30th, O. S, 1749.

DEAR BOY,

MR. Harte's letters and yours drop in upon me moſt irregularly; for I received, by the laſt poſt, one from Mr. Harte, of the 9th, N. S. and that which Mr. Grevenkop had received from him, the poſt before, was of the 13th; at laſt, I ſuppoſe, I ſhall receive them all.

I am very glad that my letter, with Dr. Shaw's opinion, has leſſened your bathing; for, ſince I was born, I never heard of bathing four hours a day; which would, ſurely, be too much, even in Medea's kettle, if you wanted (as you do not yet) new boiling.

Though, in that letter of mine, I propoſed your going to Inſpruck, it was only in oppoſition to Lauſanne, which, I thought, much too long and painful a journey for you; but you will have found, by my ſubſequent letters, that I intirely approved of Venice; where, I hope, you have now been ſome time, and which is a much better place for you to reſide at, till you go to Naples, than either Tieffer or Laubach. I love Capitals extremely;

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it is in Capitals that the beſt company is always to be found; and, conſequently, the beſt manners to be learned. The very beſt Provincial places have ſome awkwardneſſes, that diſtinguiſh their manners from thoſe of the Metropolis. *A propos* of Capitals; I ſend you here two letters of recommendation to Naples, from Monſieur Finochetti, the Neapolitan Miniſter at the Hague; and, in my next, I ſhall ſend you two more, from the ſame perſon, to the ſame place.

I have examined Count Einſiedlen ſo narrowly, concerning you, that I have extorted from him a confeſſion, that you do not care to ſpeak German, unleſs to ſuch who underſtand no other language. At this rate, you will never ſpeak it well, which I am very deſirous that you ſhould do, and of which you would, in time, find the advantage. Whoever has not the command of a language, and does not ſpeak it with facility, will always appear below himſelf, when he converſes in that language: the want of words and phraſes will cramp and lame his thoughts. As you now know German enough to expreſs yourſelf tolerably, ſpeaking it very often will ſoon make you ſpeak it very well; and then you will appear in it whatever you are. What with your own Saxon ſervant, and the ſwarms of Germans you will meet with wherever you go, you may have opportunities of converſing in that language half the day; and I do very ſeriouſly deſire that you will, or elſe all the pains that you have already taken about it are loſt. You will remember, likewiſe, that, till you can write in Italian, you are always to write to me in German.

Mr. Harte's conjecture, concerning your diſtemper, ſeems to be a very reaſonable one; it agrees intirely with mine, which is the univerſal rule by which every man judges of another man's opinion. But, whatever may have been the cauſe of your rheumatic diſorder, the effects are ſtill to be attended to; and, as

there muſt be a remaining acrimony in your blood, you ought to have regard to that, in your common diet, as well as in your medicines; both which ſhould be of a ſweetening alkaline nature, and promotive of perſpiration. Rheumatic complaints are very apt to return, and thoſe returns would be very vexatious and detrimental to you, at your age, and in your courſe of travels. Your time is, now particularly, ineſtimable; and every hour of it, at preſent, worth more than a year will be to you twenty years hence. You are now laying the foundation of your future character and fortune; and one ſingle ſtone wanting in that foundation, is of more conſequence than fifty in the ſuperſtucture; which can always be mended and embelliſhed, if the foundation is ſolid. To carry on the metaphor of building: I would wiſh you to be a Corinthian edifice, upon a Tuſcan foundation; the latter having the utmoſt ſtrength and ſolidity to ſupport, and the former all poſſible ornaments to decorate. The Tuſcan column is coarſe, clumſy, and unpleaſant; no body looks at it twice: the Corinthian fluted column is beautiful and attractive; but, without a ſolid foundation, can hardly be ſeen twice, becauſe it muſt ſoon tumble down. Yours affectionately.

LETTER CLVII.

London, Auguſt the 7th, O. S. 1749.

DEAR BOY,

BY Mr. Harte's letter to me of the 18th July, N. S. which I received by the laſt poſt, I am at length informed, of the particulars both of your paſt diſtemper, and of your future motions. As to the former, I am now convinced, and ſo is Doctor Shaw, that your lungs were only ſymptomatically affected; and that

that the rheumatic tendency is what you are chiefly now to guard againſt, but (for greater ſecurity) with due attention ſtill to your lungs, as if they had been, and ſtill were, a little affected. In either caſe, a cooling, pectoral regimen is equally good. By cooling, I mean cooling in its conſequences, not cold to the palate: for nothing is more dangerous than very cold liquors, at the very time that one longs for them the moſt; which is, when one is very hot. Fruit, when full ripe, is very wholeſome; but then it muſt be within certain bounds as to quantity; for I have known many of my countrymen die of bloody fluxes, by indulging in too great a quantity of fruit, in thoſe countries, where, from the goodneſs and ripeneſs of it, they thought it could do them no harm. *Ne quid nimis*, is a moſt excellent rule in every thing; but commonly the leaſt obſerved, by people of your age, in any thing.

As to your future motions, I am very well pleaſed with them, and greatly prefer your intended ſtay at Verona, to Venice, whoſe almoſt ſtagnating waters muſt, at this time of the year, corrupt the air. Verona has a pure and clear air, and, as I am informed, a great deal of good company. Marquis Maffei, alone, would be worth going there for. You may, I think, very well leave Verona about the middle of September, when the great heats will be quite over, and then make the beſt of your way to Naples, where, I own, I want to have you, by way of precaution (I hope it is rather over caution) in caſe of the leaſt remains of a pulmonic diſorder. The amphitheatre at Verona is worth your attention; as are, alſo, many buildings there and at Vicenza, of the famous Andrea Palladio, whoſe taſte and ſtyle of building were truly *antique*. It would not be amiſs, if you employed three or four days in learning the five Orders of Architecture, with their general proportions; and you may know

all that you need know of them in that time. Palladio's own book of Architecture is the beſt you can make uſe of for that purpoſe, ſkipping over the loweſt mechanical parts of it, ſuch as the materials, the cement, &c.

Mr. Harte tells me, that your acquaintance with the Claſſics is renewed; the ſuſpenſion of which has been ſo ſhort, that I dare ſay it has produced no coldneſs. I hope, and believe, that you are now ſo much maſter of them, that two hours every day, uninterruptedly, for a year or two more, will make you perfectly ſo; and I think you cannot now allot them a greater ſhare than that of your time, conſidering the many other things you have to learn and to do. You muſt know how to ſpeak and write Italian perfectly: you muſt learn ſome Logic, ſome Geometry, and ſome Aſtronomy; not to mention your Exerciſes, where they are to be learnt: and, above all, you muſt learn the World, which is not ſoon learnt; and only to be learnt by frequenting good and various companies.

Conſider, therefore, how precious every moment of time is to you now. The more you apply to your buſineſs, the more you will taſte your pleaſures. The exerciſe of the mind in the morning whets the appetite for the pleaſures of the evening, as much as the exerciſe of the body whets the appetite for dinner. Buſineſs and pleaſure, rightly underſtood, mutually aſſiſt each other; inſtead of being enemies, as ſilly or dull people often think them. No man taſtes pleaſures truly, who does not earn them by previous buſineſs; and few people do buſineſs well, who do nothing elſe. Remember, that when I ſpeak of pleaſures, I always mean the elegant pleaſures of a rational Being, and not the brutal ones of a ſwine. I mean *la bonne Chere*, ſhort of gluttony; Wine, infinitely ſhort of drunkenneſs; Play, without the leaſt Gaming; and Gallantry, without Debauchery. There is a line in all theſe things, which

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men of ſenſe, for greater ſecurity, take care to keep a good deal on the right ſide of: for ſickneſs, pain, contempt, and infamy, lie immediately on the other ſide of it. Men of ſenſe and merit, in all other reſpects, may have had ſome of theſe failings; but then thoſe few examples, inſtead of inviting us to imitation, ſhould only put us the more upon our guard againſt ſuch weakneſſes: and whoever thinks them faſhionable, will not be ſo himſelf; I have often known a faſhionable man have ſome one vice; but I never, in my life, knew a vicious man a faſhionable man. Vice is as degrading as it is criminal. God bleſs you, my dear child!

LETTER CLVIII.

London, Auguſt the 30th, 1749.

DEAR BOY,

LET us reſume our reflections upon Men, their characters, their manners; in a word, our reflections upon the World. They may help you to form yourſelf, and to know others. A knowledge very uſeful at all ages, very rare at yours: it ſeems as if it were no body's buſineſs to communicate it to young men. Their Maſters teach them, ſingly, the languages, or the ſciences of their ſeveral departments; and are indeed generally incapable of teaching them the World: their Parents are often ſo too, or at leaſt neglect doing it; either from avocations, indifference, or from an opinion, that throwing them into the world (as they call it) is the beſt way of teaching it them. This laſt notion is in a great degree true; that is, the World can doubtleſs never be well known by theory; practice is abſolutely neceſſary: but, ſurely, it is of great uſe to a young man, before he ſets out for that country, full of mazes, windings, and turnings, to have at leaſt a general map of it, made by ſome experienced traveller.

There is a certain dignity of Manners abſolutely neceſſary, to make even the moſt valuable character either reſpected or reſpectable.

Horſe-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiſcriminate familiarity, will ſink both merit and knowledge into a degree of contempt. They compoſe at moſt a merry fellow; and a merry fellow was never yet a reſpectable man. Indiſcriminate familiarity, either offends your ſuperiors, or elſe dubbs you their dependent, and led captain. It gives your inferiors, juſt, but troubleſome and improper claims of equality. A joker is near a kin to a buffoon; and neither of them is the leaſt related to wit. Whoever is admitted or ſought for, in company, upon any other account than that of his merit and manners, is never reſpected there, but only made uſe of. We will have ſuch-a-one, for he ſings prettily; we will invite ſuch-a-one to a ball, for he dances well; we will have ſuch-a-one at ſupper, for he is always joking and laughing; we will aſk another, becauſe he plays deep at all games, or becauſe he can drink a great deal. Theſe are all vilifying diſtinctions, mortifying preferences, and exclude all ideas of eſteem and regard. Whoever *is had* (as it is called) in company, for the ſake of any one thing ſingly, is ſingly that thing, and will never be conſidered in any other light; conſequently never reſpected, let his merits be what they will.

This dignity of Manners, which I recommend ſo much to you, is not only as different from pride, as true courage is from bluſtering, or true wit from joking; but is abſolutely inconſiſtent with it; for nothing vilifies and degrades more than pride. The pretenſions of the proud man, are oftener treated with ſneer and contempt, than with indignation: as we offer ridiculouſly too little to a tradeſman, who aſks ridiculouſly too much for his goods;

goods; but we do not haggle with one who only asks a juſt and reaſonable price.

Abject flattery and indiſcriminate aſſentation degrade, as much as indiſcriminate contradiction and noiſy debate diſguſt. But a modeſt aſſertion of one's own opinion, and a complaiſant acquieſcence to other people's, preſerve dignity.

Vulgar, low expreſſions, awkward motions and addreſs, vilify, as they imply, either a very low turn of mind, or low education and low company.

Frivolous curioſity about trifles, and a laborious attention to little objects, which neither require, nor deſerve, a moment's thought, lower a man; who from thence is thought (and not unjuſtly) incapable of greater matters. Cardinal de Retz, very ſagaciouſly, marked out Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the ſame pen, and that it was an excellent good one ſtill.

A certain degree of exterior ſerioufneſs in looks and motions, gives dignity, without excluding wit and decent chearfulneſs, which are always ſerious themſelves. A conſtant ſmirk upon the face, and a whiffling activity of the body, are ſtrong indications of futility. Whoever is in a hurry, ſhows that the thing he is about is too big for him. Haſte and hurry are very different things.

I have only mentioned ſome of thoſe things which may, and do, in the opinion of the world, lower and ſink characters, in other reſpects valuable enough; but I have taken no notice of thoſe that affect and ſink the moral characters. They are ſufficiently obvious. A man who has patiently been kicked, may as well pretend to courage, as a man, blaſted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners, will even keep ſuch a man longer from ſinking, than

otherwiſe he would be: of ſuch conſequence is the το πρεπον, even though affected and put on! Pray read frequently, and with the utmoſt attention, nay get by heart if you can, that incomparable chapter in Cicero's Offices, upon the το πρεπον, or the *Decorum*. It contains whatever is neceſſary for the dignity of Manners.

In my next, I will ſend you a general map of Courts; a region yet unexplored by you; but which you are one day to inhabit. The ways are generally crooked and full of turnings, ſometimes ſtrewed with flowers, ſometimes choaked up with briars; rotten ground and deep pits frequently lie concealed under a ſmooth and pleaſing ſurface: all the paths are ſlippery, and every ſlip is dangerous. Senſe and diſcretion muſt accompany you at your firſt ſetting out; but, notwithſtanding thoſe, till experience is your guide, you will every now and then ſtep out of your way, or ſtumble.

Lady Cheſterfield has juſt now received your German letter, for which ſhe thanks you; ſhe ſays that the language is very correct; and I can plainly ſee that the character is well formed, not to ſay better than your Engliſh character. Continue to write German frequently, that it may become quite familiar to you. Adieu.

LETTER CLIX.

London, Auguſt the 21ſt, O. S. 1749.

DEAR BOY,

BY the laſt letter that I received from Mr. Harte, of the 31ſt July, N. S. I ſuppoſe you are now either at Venice or Verona, and perfectly recovered of your late illneſs; which, I am daily

daily more and more convinced, had no conſumptive tendency: however, for ſome time ſtill, *faites comme s'il y en avoit*, be regular, and live pectorally.

You will ſoon be at Courts, where, though you will not be concerned, yet, reflection and obſervation, upon what you ſee and hear there, may be of uſe to you, when, hereafter, you may come to be concerned in Courts yourſelf. Nothing in Courts is exactly as it appears to be; often very different; ſometimes directly contrary. Intereſt, which is the real ſpring of every thing there, equally creates and diſſolves friendſhips, produces and reconciles enmities; or rather, allows of neither real friendſhips nor enmities; for, as Dryden very juſtly obſerves, *Politicians neither love nor hate.* This is ſo true, that you may think you connect yourſelf with two friends to-day, and be obliged, to-morrow, to make your option between them as enemies: obſerve, therefore, ſuch a degree of reſerve with your friends, as not to put yourſelf in their power, if they ſhould become your enemies; and ſuch a degree of moderation with your enemies, as not to make it impoſſible for them to become your friends.

Courts are, unqueſtionably, the ſeats of Politeneſs and Good-breeding; were they not ſo, they would be the ſeats of ſlaughter and deſolation. Thoſe who now ſmile upon, and embrace, would affront and ſtab each other, if Manners did not interpoſe: but Ambition and Avarice, the two prevailing paſſions at Courts, found Diſſimulation more effectual than Violence; and Diſſimulation introduced that habit of Politeneſs, which diſtinguiſhes the Courtier from the Country Gentleman. In the former caſe, the ſtrongeſt body would prevail; in the latter, the ſtrongeſt mind.

A man of parts and efficiency need not flatter every body at Court; but he muſt take great care to offend no body perſonally; it being in the power of very many to hurt him, who cannot ſerve him.

him. Homer ſuppoſes a chain let down from Jupiter to the earth, to connect him with Mortals. There is, at all Courts, a chain, which connects the Prince, or the Miniſter, with the Page of the back-ſtairs, or the Chambermaid. The King's Wife, or Miſtreſs, has an influence over him; a Lover has an influence over her; the Chambermaid, or the Valet de Chambre, has an influence over both; and ſo *ad infinitum*. You muſt, therefore, not break a link of that chain, by which you hope to climb up to the Prince.

You muſt renounce Courts, if you will not connive at Knaves, and tolerate Fools. Their number makes them conſiderable: you ſhould as little quarrel, as connect yourſelf with either.

Whatever you ſay or do at Court, you may depend upon it, will be known. The buſineſs of moſt of thoſe, who crowd levees and antichambers, being, to repeat all that they ſee or hear, and a great deal that they neither ſee nor hear, according as they are inclined to the perſons concerned, or according to the wiſhes of thoſe to whom they hope to make their court. Great caution is therefore neceſſary; and if, to great caution, you can join ſeeming frankneſs and openneſs, you will unite what *Machiavel* reckons very difficult, but very neceſſary to be united; *volto ſciolto e penſieri ſtretti*.

Women are very apt to be mingled in Court intrigues; but they deſerve attention better than confidence: to hold by them, is a very precarious tenure.

I am agreeably interrupted in theſe reflections, by a letter which I have this moment received from Baron Firmian. It contains your panegyric, and with the ſtrongeſt proteſtations imaginable, that he does you only juſtice. I received this favourable account of you with pleaſure, and I communicate it to you with as much. While you deſerve praiſe, it is reaſonable you ſhould know that you meet with it; and I make no doubt, but that it will encourage you in perſevering to deſerve it. This is

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one paragraph of the Baron's letter. "*Ses mœurs dans un age ſi* "*tendre, reglées ſelon toutes les loix d'une morale exacte et ſenſée,* "*ſon application* (that is what I like) *à tout ce qui s'appelle étude* "*ſérieuſe, et Belles Lettres, éloignée de l'ombre même d'un Faſte* "*Pedanteſque, le rendent très digne de vos tendres ſoins; et j'ai l'hon-* "*neur de vous aſſurer que chacun ſe louera beaucoup de ſon commerce* "*aiſé, et de ſon amitié: j'en ai profité avec plaiſir ici et à Vienne,* "*et je me crois très heureux de la permiſſion, qu'il m'a accordée de* "*la continuer par la voïe de lettres**." —Reputation, like health, is preſerved and increaſed by the ſame means by which it is acquired. Continue to deſire and deſerve praiſe, and you will certainly find it: Knowledge, adorned by Manners, will infallibly procure it. Conſider, that you have but a little way farther to get to your journey's end; therefore, for God's ſake, do not ſlacken your pace: one year and a half more, of found application, Mr. Harte aſſures me, will finiſh his work: and when his work is finiſhed well, your own will be very eaſily done afterwards. *Les Manieres et les Graces*, are no immaterial parts of that work; and I beg that you will give as much of your attention to them as to your books. Every thing depends upon them: *ſenza di noi ogni fatica è vana.* The various companies you now go into, will procure them you, if you will carefully obſerve, and form yourſelf upon thoſe who have them.

Adieu! God bleſs you! and may you ever deſerve that affection with which I am, now, Yours.

* "Notwithſtanding his great youth, his Manners are regulated by the moſt unexcep- "tionable rules of ſenſe, and of morality. His application *(that is what I like)* to every "kind of ſerious ſtudy, as well as to polite literature, without even the leaſt appearance "of oſtentatious pedantry, render him worthy of your moſt tender affection; and I have "the honour of aſſuring you, that every one cannot but be pleaſed with the acquiſition "of his acquaintance, ~~or~~ of his friendſhip: I have profited of it, both here and at "Vienna; and ſhall eſteem myſelf very happy to make uſe of the permiſſion he has "given me of continuing it by letter."

LETTER CLX.

London, September the 5th O. S. 1749.

DEAR BOY,

I Have received yours from Laubach, of the 17th of Auguſt, N. S. with the encloſed for Comte Laſcaris; which I have given him, and with which he is extremely pleaſed, as I am with your account of Carniola. I am very glad that you attend to, and inform yourſelf of, the political objects of the countries you go through. Trade and Manufactures are very conſiderable, not to ſay the moſt important ones: for, though Armies and Navies are the ſhining marks of the ſtrength of countries, they would be very ill paid, and conſequently fight very ill, if manufactures and commerce did not ſupport them. You have certainly obſerved, in Germany, the inefficiency of great Powers, with great tracts of country, and ſwarms of men; which are abſolutely uſeleſs, if not paid by other Powers, who have the reſources of manufactures and commerce. This we have lately experienced to be the caſe of the two Empreſſes of Germany and Ruſſia: England, France, and Spain muſt pay their reſpective allies, or they may as well be without them.

I have not the leaſt objection to your taking, into the bargain, the obſervation of natural curioſities; they are very welcome, provided they do not take up the room of better things. But the forms of government, the maxims of policy, the ſtrength or weakneſs, the trade and commerce, of the ſeveral countries you ſee or hear of, are the important objects, which I recommend to your moſt minute inquiries, and moſt ſerious attention. I thought that the Republic of Venice had, by this time, laid aſide that ſilly and

frivolous piece of policy, of endeavouring to conceal their form of government; which any body may know, pretty near, by taking the pains to read four or five books, which explain all the great parts of it; and as for ſome of the little wheels of that machine, the knowledge of them would be as little uſeful to others, as dangerous to themſelves. Their beſt policy (I can tell them) is to keep quiet, and to offend no one great Power, by joining with another. Their eſcape after the *Ligue of Cambray*, ſhould prove an uſeful leſſon to them.

I am glad you frequent the aſſemblies at Venice. Have you ſeen Monſieur and Madame Capello; and how did they receive you? Let me know who are the ladies whoſe houſes you frequent the moſt. Have you ſeen the Comteſſe d'Orſelſka, Princeſs of Holſtein? Is Comte Algarotti, who was the *tenant* there, at Venice.

You will, in many parts of Italy, meet with numbers of the Pretender's people (Engliſh, Scotch, and Iriſh fugitives) eſpecially at Rome; and probably the Pretender himſelf. It is none of your buſineſs to declare war to theſe people; as little as it is your intereſt, or, I hope, your inclination, to connect yourſelf with them: and therefore, I recommend to you a perfect neutrality. Avoid them as much as you can, with decency and good manners; but, when you cannot, avoid any political converſation or debates with them: tell them that you do not concern yourſelf with political matters; that you are neither a maker nor a depoſer of Kings; that, when you left England, you left a King in it, and have not ſince heard either of his death, or of any revolution that has happened, and that you take Kings and Kingdoms as you find them: but enter no farther into matters with them, which can be of no uſe, and might bring on heat, and quarrels. When you ſpeak of the old Pretender,

Pretender, you will call him only, the Chevalier de St. George; but mention him as ſeldom as poſſible. Should he chance to ſpeak to you, at any aſſembly (as, I am told, he ſometimes does to the Engliſh) be ſure that you ſeem not to know him; and anſwer him civilly, but always either in French or in Italian; and give him, in the former, the appellation of *Monſieur*, and in the latter of *Signore*. Should you meet with the Cardinal of York, you will be under no difficulty, for he has, as Cardinal, an undoubted right to *Eminenza*. Upon the whole, ſee any of thoſe people as little as poſſible; when you do ſee them, be civil to them, upon the footing of ſtrangers; but never be drawn into any altercations with them, about the imaginary right of their King, as they call him.

It is to no ſort of purpoſe to talk to thoſe people of the natural rights of mankind, and the particular conſtitution of this country. Blinded by prejudices, ſoured by misfortunes, and tempted by their neceſſities, they are as incapable of reaſoning rightly, as they have hitherto been of acting wiſely. The late Lord Pembroke never would know any thing that he had not a mind to know; and, in this caſe, I adviſe you to follow his example. Never know either the father or the two ſons, any otherwiſe than as foreigners; and ſo not knowing their pretenſions you have no occaſion to diſpute them.

I can never help recommending to you the utmoſt attention and care, to acquire, *les Manieres*, *la Tournure*, *et les Graces*, *d'un Galant Homme*, *et d'un Homme de Cour*. They ſhould appear in every look, in every action; in your addreſs, and even in your dreſs, if you would either pleaſe or riſe in the world. That you may do both (and both are in your power) is moſt ardently wiſhed you, by Yours.

P. S. I

P. S. I made Comte Lascaris shew me your letter, which I liked very well: the style was easy and natural, and the French pretty correct. There were so few faults in the orthography, that a little more observation of the best French authors, will make you a correct master of that necessary language.

I will not conceal from you, that I have lately had extraordinary good accounts of you, from an unsuspected and judicious person; who promises me, that, with a little more of the world, your Manners and Address will equal your Knowledge. This is the more pleasing to me, as those were the two articles which I was the most doubtful of. These commendations will not, I am persuaded, make you vain and coxcomical, but only encourage you to go on in the right way.

LETTER CLXI.

London, September the 12th, O. S. 1749.

DEAR BOY,

IT seems extraordinary, but it is very true, that my anxiety for you increases in proportion to the good accounts which I receive of you from all hands. I promise myself so much from you, that I dread the least disappointment. You are now so near the port, which I have so long wished, and laboured to bring you safe into, that my concern would be doubled, should you be shipwrecked within sight of it. The object, therefore, of this letter is, (laying aside all the authority of a parent) to conjure you as a friend, by the affection you have for me (and surely you have reason to have some) and by the regard you have for yourself, to go on, with assiduity and attention, to compleat that work,

which, of late, you have carried on ſo well, and which is now ſo near being finiſhed. My wiſhes, and my plan, were to make you ſhine, and diſtinguiſh yourſelf equally in the learned and the polite world. Few have been able to do it. Deep learning is generally tainted with pedantry, or at leaſt unadorned by manners; as, on the other hand, polite manners, and the turn of the world, are too often unſupported by knowledge, and conſequently end contemptibly, in the frivolous diſſipation of drawing-rooms and *ruelles*. You are now got over the dry and difficult parts of learning, what remains, requires much more time than trouble. You have loſt time by your illneſs; you muſt regain it now or never. I therefore moſt earneſtly deſire, for your own ſake, that for theſe next ſix months, at leaſt, ſix hours every morning, uninterruptedly, may be inviolably ſacred to your ſtudies, with Mr. Harte. I do not know whether he will require ſo much, but I know that I do, and hope you will, and conſequently prevail with him to give you that time: I own it is a good deal; but when both you and he conſider, that the work will be ſo much better, and ſo much ſooner done, by ſuch an aſſiduous and continued application, you will, neither of you, think it too much, and each will find his account in it. So much for the mornings, which, from your own good ſenſe, and Mr. Harte's tenderneſs and care of you, will, I am ſure, be thus well employed. It is not only reaſonable, but uſeful too, that your evenings ſhould be devoted to amuſements and pleaſures; and therefore I not only allow, but recommend, that they ſhould be employed at aſſemblies, balls, *ſpectacles*, and in the beſt companies; with this reſtriction only, that the conſequences of the evenings diverſions, may not break in upon the mornings ſtudies, by breakfaſtings, viſits, and idle parties into the country. At your age, you need not be aſhamed, when any of theſe morning parties are propoſed,

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to ſay that you muſt beg to be excuſed, for you are obliged to devote your mornings to Mr. Harte; that I will have it ſo; and that you dare not do otherwiſe. Lay it all upon me; though I am perſuaded it will be as much your own inclination as it is mine. But thoſe frivolous, idle people, whoſe time hangs upon their own hands, and who deſire to make others loſe theirs too, are not to be reaſoned with; and indeed it would be doing them too much honour. The ſhorteſt, civil anſwers, are the beſt; *I cannot*, *I dare not*, inſtead of *I will not*; for, if you were to enter with them into the neceſſity of ſtudy, and the uſefulneſs of knowledge, it would only furniſh them with matter for their ſilly jeſts; which, though I would not have you mind, I would not have you invite. I will ſuppoſe you at Rome, ſtudying ſix hours uninterruptedly with Mr. Harte, every morning, and paſſing your evenings with the beſt company of Rome, obſerving their manners and forming your own; and I will ſuppoſe a number of idle, ſauntering, illiterate Engliſh, as there commonly is there, living intirely with one another, ſupping, drinking, and ſitting up late at each other's lodgings; commonly in riots and ſcrapes, when drunk; and never in good company when ſober. I will take one of theſe pretty fellows, and give you the dialogue between him and yourſelf; ſuch as I dare ſay it will be on his ſide, and ſuch as I hope it will be on yours.

Engliſhman. Will you come and breakfaſt with me to-morrow; there will be four or five of our countrymen; we have provided chaiſes, and we will drive ſomewhere out of town after breakfaſt?

Stanhope. I am very ſorry I cannot; but I am obliged to be at home all morning.

Engliſhman. Why then we will come and breakfaſt with you.

Stanhope. I can't do that neither, I am engaged.

Engliſhman. Well then, let it be the next day.

Stanhope. To tell you the truth, it can be no day, in the morning; for I neither go out, nor ſee any body at home, before twelve.

Engliſhman. And what the devil do you do with yourſelf till twelve o'clock?

Stanhope. I am not by myſelf, I am with Mr. Harte.

Engliſhman. Then what the devil do you do with him?

Stanhope. We ſtudy different things; we read, we converſe.

Engliſhman. Very pretty amuſement indeed! Are you to take Orders then?

Stanhope. Yes, my father's orders, I believe I muſt take.

Engliſhman. Why haſt thou no more ſpirit, than to mind an old fellow a thouſand miles off?

Stanhope. If I don't mind his orders, he won't mind my draughts.

Engliſhman. What does the old prig threaten, then? threatened folks live long; never mind threats.

Stanhope. No, I can't ſay that he has ever threatened me in his life; but I believe I had beſt not provoke him.

Engliſhman. Pooh! you would have one angry letter from the old fellow, and there would be an end of it.

Stanhope. You miſtake him mightily; he always does more than he ſays. He has never been angry with me yet, that I remember, in his life: but if I were to provoke him, I am ſure he would never forgive me: he would be cooly immoveable, and I might beg and pray, and write my heart out to no purpoſe.

Engliſhman. Why then he is an old dog, that's all I can ſay: and pray, are you to obey your dry-nurſe too, this ſame, what's his name—Mr. Harte?

Stanhope. Yes.

Engliſhman. So he ſtuffs you all morning with Greek, and Latin, and Logic, and all that. Egad I have a dry-nurſe too, but I never looked into a book with him in my life; I have not ſo much as ſeen the face of him this week, and don't care a louſe if I never ſee it again.

Stanhope. My dry-nurſe never deſires any thing of me that is not reaſonable, and for my own good; and therefore I like to be with him.

Engliſhman. Very ſententious and edifying, upon my word! at this rate you will be reckoned a very good young man.

Stanhope. Why, that will do me no harm.

Engliſhman. Will you be with us to-morrow in the evening, then? We ſhall be ten with you; and I have got ſome excellent good wine; and we'll be very merry.

Stanhope. I am very much obliged to you, but I am engaged for all the evening, to-morrow; firſt at Cardinal Albani's; and then to ſup at the Venetian Embaſſadreſs's.

Engliſhman. How the devil can you like being always with thoſe foreigners? I never go amongſt them, with all their formalities and ceremonies. I am never eaſy in company with them, and I don't know why, but I am aſhamed.

Stanhope. I am neither aſhamed nor afraid; I am very eaſy with them; they are very eaſy with me; I get the language, and I ſee their characters, by converſing with them; and that is what we are ſent abroad for. Is it not?

Engliſhman. I hate your modeſt women's company; your women of faſhion as they call 'em. I don't know what to ſay to them, for my part.

Stanhope. Have you ever converſed with them?

Engliſhman.

Engliſhman. No. I never converſed with them; but I have been ſometimes in their company, though much againſt my will.

Stanhope. But at leaſt they have done you no hurt; which is, probably, more than you can ſay of the women you do converſe with.

Engliſhman. That's true, I own; but for all that, I would rather keep company with my ſurgeon half the year, than with your women of faſhion the year round.

Stanhope. Taſtes are different, you know, and every man follows his own.

Engliſhman. That's true; but thine's a deviliſh odd one, Stanhope. All morning with thy dry nurſe; all the evening in formal fine company; and all day long afraid of old Daddy in England. Thou art a queer fellow, and I am afraid there's nothing to be made of thee.

Stanhope. I am afraid ſo too.

Engliſhman. Well then; good night to you; you have no objection, I hope, to my being drunk to-night, which I certainly will be.

Stanhope. Not in the leaſt; nor to your being ſick to-morrow, which you as certainly will be; and ſo good night too.

You will obſerve, that I have not put into your mouth thoſe good arguments, which upon ſuch an occaſion would, I am ſure, occur to you; as piety and affection towards me; regard and friendſhip for Mr. Harte; reſpect for your own moral character, and for all the relative duties of Man, Son, Pupil, and Citizen. Such ſolid arguments would be thrown away upon ſuch ſhallow puppies. Leave them to their ignorance, and to their dirty, diſgraceful vices. They will ſeverely feel the effects of them, when it will be too late. Without the comfortable refuge of learning,

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and with all the ſickneſs and pains of a ruined ſtomach, and a rotten carcaſe, if they happen to arrive at old age, it is an uneaſy and ignominious one. The ridicule which ſuch fellows endeavour to throw upon thoſe who are not like them, is, in the opinion of all men of ſenſe, the moſt authentic panegyric. Go on, then, my dear child, in the way you are in, only for a year and half more; that is all I aſk of you. After that, I promiſe that you ſhall be your own maſter, and that I will pretend to no other title than that of your beſt and trueſt friend. You ſhall receive advice, but no orders, from me; and in truth you will want no other advice, but ſuch as youth and inexperience muſt neceſſarily require. You ſhall certainly want nothing, that is requiſite, not only for your conveniency, but alſo for your pleaſures, which I always deſire ſhould be gratified. You will ſuppoſe that I mean the pleaſures *d'un honnête homme.*

While you are learning Italian, which I hope you do with diligence, pray take care to continue your German, which you may have frequent opportunities of ſpeaking; I would alſo have you keep up your knowledge of the *Jus Publicum Imperii*, by looking over, now and then, thoſe *ineſtimable manuſcripts*, which Sir Charles Williams, who arrived here laſt week, aſſures me that you have made upon that ſubject. It will be of very great uſe to you, when you come to be concerned in foreign affairs; as you ſhall be (if you qualify yourſelf for them) younger than ever any other was; I mean before you are twenty. Sir Charles tells me, that he will anſwer for your learning; and that, he believes, you will acquire that addreſs, and thoſe graces, which are ſo neceſſary to give it its full luſtre and value. But he confeſſes, that he doubts more of the latter than of the former. The juſtice which he does Mr. Harte, in his panegyrics of him, makes me hope, that there is likewiſe a great deal of truth in his encomiums of you. Are you pleaſed

with, and proud of the reputation which you have already acquired? Surely you are, for I am ſure I am. Will you do any thing to leſſen or forfeit it? Surely you will not. And will you not do all you can to extend and increaſe it? Surely you will. It is only going on for a year and half longer, as you have gone on for the two years laſt paſt, and devoting half the day only to application; and you will be ſure to make the earlieſt figure and fortune in the world, that ever man made. Adieu.

LETTER CLXII.

London, September the 22d, O. S. 1749.

DEAR BOY,

IF I had faith in philters and love potions, I ſhould ſuſpect that you had given Sir Charles Williams ſome, by the manner in which he ſpeaks of you, not only to me, but to every body elſe. I will not repeat to you what he ſays of the extent and correctneſs of your knowledge, as it might either make you vain, or perſuade you that you had already enough, of what nobody can have too much. You will eaſily imagine how many queſtions I aſked, and how narrowly I ſifted him upon your ſubject; he anſwered me, and, I dare ſay, with truth, juſt as I could have wiſhed; till, ſatisfied intirely with his accounts of your character and learning, I inquired into other matters, intrinſically indeed of leſs conſequence, but ſtill of great conſequence to every man, and of more to you than to almoſt any man; I mean, your addreſs, manners, and air. To theſe queſtions, the ſame truth which he had obſerved before, obliged him to give me much leſs ſatisfactory anſwers. And, as he thought himſelf, in friendſhip both to you and me, obliged to tell me the diſagreeable,

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as well as the agreeable truths, upon the ſame principle, I think myſelf obliged to repeat them to you.

He told me then, that in company you were frequently moſt *provokingly* inattentive, abſent, and *diſtrait*. That you came into a room, and preſented yourſelf, very awkwardly; that at table you conſtantly threw down, knives, forks, napkins, bread, *&c.* and that you neglected your perſon and dreſs, to a degree unpardonable at any age, and much more ſo at yours.

Theſe things, how immaterial ſoever they may ſeem to people who do not know the world, and the nature of mankind, give me, who know them to be exceedingly material, very great concern. I have long diſtruſted you, and therefore frequently admoniſhed you, upon theſe articles; and, I tell you plainly, that I ſhall not be eaſy, till I hear a very different account of them. I know no one thing more offenſive to a company, than that inattention and *diſtraction*. It is ſhowing them the utmoſt contempt; and people never forgive contempt. No man is *diſtrait* with the man he fears, or the woman he loves; which is a proof that every man can get the better of that *diſtraction*, when he thinks it worth his while to do ſo; and, take my word for it, it is always worth his while. For my own part, I would rather be in company with a dead man, than with an abſent one; for if the dead man gives me no pleaſure, at leaſt he ſhows me no contempt; whereas the abſent man, ſilently indeed, but very plainly, tells me that he does not think me worth his attention. Beſides, can an abſent man make any obſervations upon the characters, cuſtoms, and manners of the company? No. He may be in the beſt companies all his life-time (if they will admit him, which, if I were they, I would not) and never be one jot the wiſer. I never will converſe with an abſent man; one may as well talk to a deaf one. It is, in truth, a practical blunder, to addreſs ourſelves to a man, whom we ſee plainly, nei-

ther hears, minds, nor underſtands us. Moreover, I aver that no man is, in any degree, fit for either buſineſs or converſation, who cannot, and does not, direct and command his attention to the preſent object, be that what it will. You know, by experience, that I grudge no expence in your education, but I will poſitively not keep you a Flapper. You may read, in Dr. Swift, the deſcription of theſe Flappers, and the uſe they were of to your friends the Laputans; whoſe minds (Gulliver ſays) are ſo taken up with intenſe ſpeculations, that they neither can ſpeak, or attend to the diſcourſes of others, without being rouſed by ſome external taction upon the organs of ſpeech and hearing; for which reaſon, thoſe people who are able to afford it, always keep a Flapper in their family, as one of their domeſtics; nor ever walk about, or make viſits, without him. This Flapper is likewiſe employed diligently to attend his maſter in his walks; and, upon occaſion, to give a ſoft flap upon his eyes; becauſe he is always ſo wrapped up in cogitation, that he is in manifeſt danger of falling down every precipice, and bouncing his head againſt every poſt, and, in the ſtreets, of joſtling others, or being joſtled into the kennel himſelf. If *Chriſtian* will undertake this province into the bargain, with all my heart; but I will not allow him any increaſe of wages upon that ſcore. In ſhort, I give you fair warning, that, when we meet, if you are abſent in mind, I will ſoon be abſent in body; for it will be impoſſible for me to ſtay in the room: and if, at table, you throw down your knife, plate, bread, &c. and hack the wing of a chicken for half an hour, without being able to cut it off, and your ſleeve, all the time, in another diſh, I muſt riſe from table to eſcape the fever you would certainly give me. Good God! how I ſhould be ſhocked, if you came into my room, for the firſt time, with two left legs, preſenting yourſelf with all the graces and dignity of a

Taylor, and your cloaths hanging upon you, like thoſe in Monmouth-ſtreet, upon tenterhooks! whereas I expect, nay, require to ſee you preſent yourſelf with the eaſy and genteel air of a Man of Faſhion, who has kept good company. I expect you not only well dreſſed, but very well dreſſed: I expect a gracefulneſs in all your motions, and ſomething particularly engaging in your addreſs. All this I expect, and all this it is in your power, by care and attention, to make me find; but, to tell you the plain truth, if I do not find it, we ſhall not converſe very much together; for I cannot ſtand inattention and awkwardneſs; it would endanger my health. You have often ſeen, and I have as often made you obſerve L** *'s diſtinguiſhed inattention and awkwardneſs. Wrapped up, like a Laputan, in intenſe thought, and poſſibly, ſometimes, in no thought at all; which, I believe, is very often the caſe of abſent people; he does not know his moſt intimate acquaintance by ſight, or anſwers them as if he were at croſs-purpoſes. He leaves his hat in one room, his ſword in another, and would leave his ſhoes in a third, if his buckles, though awry, did not ſave them: his legs and arms, by his awkward management of them, ſeem to have undergone the *Queſtion extraordinaire*; and his head, always hanging upon one or other of his ſhoulders, ſeems to have received the firſt ſtroke upon a block. I ſincerely value and eſteem him for his Parts, Learning, and Virtue; but, for the ſoul of me, I cannot love him in company. This will be, univerſally, the caſe, in common life, of every inattentive, awkward man, let his real merit and knowledge be ever ſo great. When I was of your age, I deſired to ſhine, as far as I was able, in every part of life; and was as attentive to my Manners, my Dreſs, and my Air, in company of evenings, as to my Books and my Tutor in the mornings. A young fellow ſhould be ambitious to ſhine in every thing; and, of the two, always rather overdo than underdo.

Theſe things are, by no means, trifles; they are of infinite conſequence to thoſe who are to be thrown into the great world, and who would make a figure or a fortune in it. It is not ſufficient to deſerve well; one muſt pleaſe well too. Awkward, diſagreeable merit, will never carry any body far. Wherever you find a good dancing-maſter, pray let him put you upon your haunches; not ſo much for the ſake of dancing, as for coming into a room, and preſenting yourſelf genteely and gracefully. Women, whom you ought to endeavour to pleaſe, cannot forgive vulgar and awkward air and geſtures; *il leur faut du brillant*. The generality of men are pretty like them, and are equally taken by the ſame exterior graces.

I am very glad that you have received the diamond buckles ſafe: all I deſire, in return for them, is, that they may be buckled even upon your feet, and that you ſtockings may not hide them. I ſhould be ſorry that you were an egregious fop; but, I proteſt, that, of the two, I would rather have you a Fop than a Sloven. I think negligence, in my own dreſs, even at my age, when, certainly, I expect no advantages from my dreſs, would be indecent with regard to others. I have done with fine clothes; but I will have my plain clothes fit me, and made like other people's. In the evenings, I recommend to you the company of women of faſhion, who have a right to attention, and will be paid it. Their company will ſmooth your manners, and give you a habit of attention and reſpect; of which you will find the advantage among men.

My plan for you, from the beginning, has been to make you ſhine, equally in the learned and in the polite world; the former part is almoſt completed to my wiſhes, and will, I am perſuaded, in a little time more, be quite ſo. The latter part is ſtill in your power to complete; and, I flatter myſelf that you will do it, or elſe the former part will avail you very little; eſpecially in your

deparment, where the exterior addreſs and graces do half the buſineſs; they muſt be the harbingers of your merit, or your merit will be very coldly received: all can, and do judge of the former, few of the latter.

Mr. Harte tells me, that you have grown very much ſince your illneſs: if you get up to five foot ten, or even nine inches, your figure will, probably, be a good one; and, if well dreſſed and genteel, will, probably, pleaſe; which is a much greater advantage to a man, than people commonly think. Lord Bacon calls it a letter of recommendation.

I would wiſh you to be the *omnis homo*, *l'homme univerſel*. You are nearer it, if you pleaſe, than ever any body was at your age; and if you will but, for the courſe of this next year only, exert your whole attention to your ſtudies in the morning, and to your addreſs, manners, air, and *tournure*, in the evenings, you will be the man I wiſh you, and the man that is rarely ſeen.

Our letters go, at beſt, ſo irregularly, and ſo often miſcarry totally; that, for greater ſecurity, I repeat the ſame things. So, though I acknowledged by laſt poſt Mr. Harte's letter of the 8th September, N. S. I acknowledge it again by this to you. If this ſhould find you ſtill at Verona, let it inform you, that I wiſh you would ſet out ſoon for Naples; unleſs Mr. Harte ſhould think it better for you to ſtay at Verona, or any other place on this ſide Rome, till you go there for the Jubilee. Nay, if he likes it better, I am very willing that you ſhould go directly from Verona to Rome; for you cannot have too much of Rome, whether upon account of the language, the curioſities, or the company. My only reaſon for mentioning Naples, is for the ſake of the climate, upon account of your health; but, if Mr. Harte thinks that your health is now ſo well reſtored, as to be

above

above climate, he may ſteer your courſe wherever he thinks proper; and, for ought I know, your going directly to Rome, and conſequently ſtaying there ſo much the longer, may be as well as any thing elſe. I think you and I cannot put our affairs in better hands than in Mr. Harte's; and I will take his infallibility againſt the Pope's, with ſome odds on his ſide. *A propos* of the Pope; remember to be preſented to him before you leave Rome, and go through the neceſſary ceremonies for it, whether of kiſſing his ſlipper or his b—h; for I would never deprive myſelf of any thing that I wanted to do or ſee, by refuſing to comply with an eſtabliſhed cuſtom. When I was in Catholic countries, I never declined kneeling in their churches at the elevation, nor elſewhere, when the Hoſt went by. It is a complaiſance due to the cuſtom of the place, and by no means, as ſome ſilly people have imagined, an implied approbation of their doctrine. Bodily attitudes and ſituations are things ſo very indifferent in themſelves, that I would quarrel with nobody about them. It may, indeed, be improper for Mr. Harte to pay that tribute of complaiſance, upon account of his character.

This letter is a very long, and poſſibly a very tedious one; but my anxiety for your perfection is ſo great, and particularly at this critical and deciſive period of your life, that I am only afraid of omitting, but never of repeating or dwelling too long, upon any thing that I think may be of the leaſt uſe to you. Have the ſame anxiety for yourſelf, that I have for you, and all will do well. Adieu! my dear child.

LETTER

LETTER CLXIII.

London, September the 27th, O. S. 1749.

DEAR BOY,

A Vulgar, ordinary way of thinking, acting, or ſpeaking, implies a low education, and a habit of low company. Young people contract it at ſchool, or among ſervants, with whom they are too often uſed to converſe; but, after they frequent good company, they muſt want attention and obſervation very much, if they do not lay it quite aſide. And indeed if they do not, good company will be very apt to lay them aſide. The various kinds of vulgariſms are infinite; I cannot pretend to point them out to you; but I will give ſome ſamples, by which you may gueſs at the reſt.

A vulgar man is captious and jealous; eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted, thinks every thing that is ſaid meant at him; if the company happens to laugh, he is perſuaded they laugh at him; he grows angry and teſty, ſays ſomething very impertinent, and draws himſelf into a ſcrape, by ſhowing what he calls a proper ſpirit, and aſſerting himſelf. A man of faſhion does not ſuppoſe himſelf to be either the ſole or principal object of the thoughts, looks, or words of the company; and never ſuſpects that he is either ſlighted or laughed at, unleſs he is conſcious that he deſerves it. And if (which very ſeldom happens) the company is abſurd or ill-bred enough to do either, he does not care two pence, unleſs the inſult be ſo groſs and plain as to require ſatisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and, wherever they are concerned, rather acquieſces than wrangles. A vulgar man's converſation always ſavours ſtrongly of the lowneſs of his education and company. It turns

chiefly

chiefly upon his domeſtic affairs, his ſervants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphaſis, as intereſting matters. He is a man goſſip.

Vulgariſm in language is the next, and diſtinguiſhing characteriſtic of bad company, and a bad education. A man of faſhion avoids nothing with more care than that. Proverbial expreſſions, and trite ſayings, are the flowers of the rhetoric of a vulgar man. Would he ſay, that men differ in their taſtes; he both ſupports and adorns that opinion, by the good old ſaying, as he reſpectfully calls it, that *what is one man's Meat is another man's Poiſon.* If any body attempts being *ſmart*, as he calls it, upon him; he gives them *Tit for Tat*, aye, that he does. He has always ſome favourite word for the time being; which, for the ſake of uſing often, he commonly abuſes. Such as *vaſtly* angry, *vaſtly* kind, *vaſtly* handſome, and *vaſtly* ugly. Even his pronunciation of proper words, carries the mark of the beaſt along with it. He calls the earth *yearth*; he is *obleiged* not *obliged* to you. He goes *to wards*, and not towards ſuch a place. He ſometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of faſhion never has recourſe to proverbs, and vulgar aphoriſms; uſes neither favourite words nor hard words; but takes great care to ſpeak very correctly and grammatically, and to pronounce properly; that is, according to the uſage of the beſt companies.

An awkward addreſs, ungraceful attitudes and actions, and a certain left-handineſs (if I may uſe that word) loudly proclaim low education and low company; for it is impoſſible to ſuppoſe that a man can have frequented good company, without having catched ſomething, at leaſt, of their air and motions. A new-raiſed man is diſtinguiſhed in a regiment by his awkwardneſs; but he muſt be impenetrably dull, if, in a month or two's time, he

cannot

cannot perform, at leaſt, the common manual exerciſe, and look like a ſoldier. The very accoutrements of a man of faſhion, are grievous incumbrances to a vulgar man. He is at a loſs what to do with his hat, when it is not upon his head; his cane (if unfortunately he wears one) is at perpetual war with every cup of tea or coffee he drinks; deſtroys them firſt, and then accompanies them in their fall. His ſword is formidable only to his own legs, which would poſſibly carry him faſt enough out of the way of any ſword but his own. His clothes fit him ſo ill, and conſtrain him ſo much, that he ſeems rather their priſoner than their proprietor. He preſents himſelf in company, like a criminal in a court of juſtice; his very air condemns him; and people of faſhion will no more connect themſelves with the one, than people of character will with the other. This repulſe drives and ſinks him into low company; a gulph from whence no man, after a certain age, ever emerged.

Les maniéres nobles et aiſées, la tournure d'un homme de condition, le ton de la bonne compagnie, les Graces, le je ne ſçais quoi, qui plait, are as neceſſary to adorn and introduce your intrinſic merit and knowledge, as the poliſh is to the diamond; which, without that poliſh, would never be worn, whatever it might weigh. Do not imagine that theſe accompliſhments are only uſeful with women; they are much more ſo with men. In a public aſſembly, what an advantage has a graceful ſpeaker, with genteel motions, a handſome figure, and a liberal air, over one, who ſhall ſpeak full as much good ſenſe, but deſtitute of theſe ornaments? In buſineſs, how prevalent are the graces, how detrimental is the want of them? By the help of theſe I have known ſome men refuſe favours, leſs offenſively than others granted them. The utility of them in Courts, and Negotiations, is inconceivable. You gain the hearts, and conſequently the ſecrets, of nine in ten,

that you have to do with, in ſpight even of their prudence; which will, nine times in ten, be the dupe of their hearts and of their ſenſes. Conſider the importance of theſe things as they deſerve, and you will not loſe one moment in the purſuit of them.

You are travelling now in a country once ſo famous both for arts and arms, that (however degenerated at preſent) it ſtill deſerves your attention and reflection. View it therefore with care, compare its former with is preſent ſtate, and examine into the cauſes of its riſe, and its decay. Conſider it claſſically and politically, and do not run through it, as too many of your young countrymen do, muſically, and (to uſe a ridiculous word) *knick-knackically*. No piping nor fiddling, I beſeech you; no days loſt in poring upon almoſt imperceptible *Intaglios* and *Cameos:* and do not become a Virtuoſo of ſmall wares. Form a taſte of Painting, Sculpture, and Architecture, if you pleaſe, by a careful examination of the works of the beſt ancient and modern artiſts; thoſe are liberal arts, and a real taſte and knowledge of them become a man of faſhion very well. But, beyond certain bounds, the Man of Taſte ends, and the frivolous Virtuoſo begins.

Your friend Mendes, the good Samaritan, dined with me yeſterday. He has more good-nature and generoſity, than parts. However, I will ſhow him all the civilities that his kindneſs to you, ſo juſtly deſerves; he tells me that you are taller than I am, which I am very glad of. I deſire that you may excel me in every thing elſe too; and, far from repining, I ſhall rejoice at your ſuperiority. He commends your friend Mr. Stevens, extremely; of whom, too, I have heard ſo good a character from other people, that I am very glad of your connection with him. It may prove of uſe to you hereafter. When you meet with ſuch ſort of Engliſhmen abroad, who, either from their parts, or their

rank,

rank, are likely to make a figure at home, I would adviſe you to cultivate them, and get their favourable teſtimony of you here, eſpecially thoſe who are to return to England before you. Sir Charles Williams has puffed you (as the mob call it) here extremely. If three or four more people of parts do the ſame, before you come back, your firſt appearance in London will be to great advantage. Many people do, and indeed ought, to take things upon truſt; many more do, who need not; and few dare diſſent from an eſtabliſhed opinion. Adieu.

LETTER CLXIV.

London, October the 2d, O. S. 1749.

DEAR BOY,

I Received by the laſt poſt your letter of the 22d September, N. S. but I have not received that from Mr. Harte, to which you refer, and which, you ſay, contained your reaſons for leaving Verona, and returning to Venice; ſo that I am intirely ignorant of them. Indeed the irregularity and negligence of the poſt provoke me, as they break the thread of the accounts I want to receive from you, and of the inſtructions and orders which I ſend you almoſt every poſt. Of theſe laſt twenty poſts, I am ſure that I have wrote eighteen, either to you or to Mr. Harte, and it does not appear, by your letter, that all, or even any of my letters have been received. I deſire, for the future, that both you and Mr. Harte will, conſtantly, in your letters, mention the dates of mine. Had it not been for their miſcarriage, you would not have been in the uncertainty, you ſeem to be in at preſent, with regard to your future motions. Had you received

my letters, you would have been, by this time, at Naples: but we muſt, now, take things where they are.

Upon the receipt, then, of this letter, you will, as ſoon as conveniently you can, ſet out for Rome; where you will not arrive too long before the Jubilee, conſidering the difficulties of getting lodgings, and other accommodations, there at this time. I leave the choice of the *route* to you; but I do, by no means, intend, that you ſhould leave Rome after the Jubilee, as you ſeem to hint in your letter; on the contrary, I will have Rome your head-quarters for ſix months, at leaſt; till you ſhall have, in a manner, acquired the *Jus Civitatis* there. There are more things to be ſeen and learned there, than in any other town in Europe; there are the beſt maſters to inſtruct, and the beſt companies to poliſh you. In the ſpring, you may make (if you pleaſe) frequent excurſions to Naples; but Rome muſt ſtill be your head-quarters, till the heats of June drive you from thence to ſome other place in Italy, which we ſhall think of by that time. As to the expence, which you mention, I do not regard it in the leaſt; from your infancy to this day, I never grudged any expence in your education, and ſtill leſs do it now, that it is become more important and deciſive. I attend to the objects of your expences, but not to the ſums. I will certainly not pay one ſhilling, for your loſing your noſe, your money, or your reaſon; that is, I will not contribute to women, gaming, and drinking. But I will moſt chearfully ſupply, not only every neceſſary, but every decent expence you can make. I do not care what the beſt maſters coſt. I would have you as well dreſt, lodged, and attended, as any reaſonable man of faſhion is in his travels. I would have you have that pocket-money that ſhould enable you to make the proper expence, *d'un honnête homme*. In ſhort, I bar no expence, that

that has neither vice nor folly for its object; and, under thoſe two reaſonable reſtrictions, draw and welcome.

As for Turin, you may go there hereafter, as a traveller, for a month or two; but you cannot conveniently reſide there as an academician, for reaſons which I have formerly communicated to Mr. Harte, and which Mr. Villettes, ſince his return here, has ſhown me in a ſtill ſtronger light than he had done by his letters from Turin, of which I ſent copies to Mr. Harte, though probably he never received them.

After you have left Rome, Florence is one of the places which you ſhould be thoroughly acquainted with. I know that there is a great deal of gaming there; but, at the ſame time, there are, in every place, ſome people whoſe fortunes are either too ſmall, or whoſe underſtandings are too good, to allow them to play for any thing above trifles; and with thoſe people you will aſſociate yourſelf, if you have not (as I am aſſured you have not, in the leaſt) the ſpirit of gaming in you. Moreover, at ſuſpected places, ſuch as Florence, Turin, and Paris, I ſhall be more attentive to your draughts, and ſuch as exceed a proper and handſome expence will not be anſwered; for I can eaſily know whether you game or not, without being told.

Mr. Harte will determine your *route* to Rome, as he ſhall think beſt; whether along the coaſt of the Adriatic, or that of the Mediterranean, it is equal to me; but you will obſerve to come back a different way from that you went.

Since your health is ſo well reſtored, I am not ſorry that you are returned to Venice, for I love Capitals. Every thing is beſt at Capitals; the beſt maſters, the beſt companies, and the beſt manners. Many other places are worth ſeeing, but Capitals only are worth reſiding at. I am very glad that Madame Capello received you ſo well; Monſieur, I was ſure would: pray aſſure them both

of

of my reſpects, and of my ſenſibility of their kindneſs to you. Their houſe will be a very good one for you at Rome; and I would adviſe you to be domeſtic in it, if you can. But Madame, I can tell you, requires great attentions. Madame Micheli has written a very favourable account of you, to my friend, the Abbé Groſſa Teſta, in a letter, which he ſhowed me, and in which there are ſo many civil things to myſelf, that I would wiſh to tell her how much I think myſelf obliged to her. I approve very much of the allotment of your time at Venice; pray go on ſo, for a twelvemonth at leaſt, wherever you are. You will find your own account in it.

I like your laſt letter, which gives me an account of yourſelf, and your own tranſactions; for, though I do not recommend the *egotiſm* to you, with regard to any body elſe, I deſire that you will uſe it with me, and with me only. I intereſt myſelf in all that you do; and as yet, (excepting Mr. Harte) no body elſe does. He muſt of courſe know all, and I deſire to know a great deal.

I am glad you have received, and that you like the diamond buckles. I am very willing that you ſhould make, but very unwilling that you ſhould *cut* a figure with them at the Jubilee; the *cutting a figure* being the very loweſt vulgariſm in the Engliſh language; and equal in elegancy to Yes, my Lady, and No, my Lady. The words *vaſt* and *vaſtly*, you will have found by my former letter, that I had proſcribed out of the diction of a gentleman; unleſs in their proper ſignification of *ſize* and *bulk*. Not only in language, but in every thing elſe, take great care that the firſt impreſſions, you give of yourſelf, may be not only favourable, but pleaſing, engaging, nay ſeducing. They are often deciſive; I confeſs they are a good deal ſo with me: and I cannot wiſh for farther acquaintance with a man, whoſe firſt *abord* and addreſs diſpleaſe me.

So many of my letters have miſcarried, and I know ſo little which, that I am forced to repeat the ſame thing over and over again eventually. This is one. I have wrote twice to Mr. Harte, to have your picture drawn in miniature, while you were at Venice, and to ſend it me in a letter: It is all one to me, whether in enamel or in water colours, provided it is but very like you. I would have you drawn exactly as you are, and in no whimſical dreſs: and I lay more ſtreſs upon the likeneſs of the picture, than upon the taſte and ſkill of the painter. If this be not already done, I deſire that you will have it done forthwith, before you leave Venice; and encloſe it in a letter to me; which letter, for greater ſecurity, I would have you deſire Sir James Gray to encloſe in his packet to the office; as I, for the ſame reaſon, ſend this under his cover. If the picture be done upon vellum, it will be the moſt portable. Send me, at the ſame time, a thread or ſilk of your own length, exactly. I am ſollicitous about your figure; convinced, by a thouſand inſtances, that a good one is a real advantage. *Mens ſana in corpore ſano*, is the firſt and greateſt bleſſing. I would add, *et pulchro*, to compleat it. May you have that, and every other! Adieu.

Have you received my letters of recommendation to Cardinal Albani, and the Duke de Nivernois, at Rome?

LETTER CLXV.

London, October the 9th, O. S. 1749.

DEAR BOY,

IF this letter finds you at all, which I am very doubtful of, it will find you at Venice, preparing for your journey to Rome; which, by my laſt letter to Mr. Harte, I adviſed you to make along the coaſt of the Adriatic, thorough Rimini, Loretto, Ancona,

cona, &c. places that are all worth ſeeing, but not worth ſtaying at. And ſuch I reckon all places, where the eyes only are employed. Remains of antiquity, public buildings, paintings, ſculptures, &c. ought to be ſeen, and that with a proper degree of attention; but this is ſoon done, for they are only outſides. It is not ſo with more important objects; the inſides of which muſt be ſeen; and they require and deſerve much more attention. The Characters, the Heads, and the Hearts of men, are the uſeful ſcience of which I would have you perfect maſter. That ſcience is beſt taught and beſt learnt in Capitals, where every human paſſion has its object, and exerts all its force or all its art in the purſuit. I believe there is no place in the world, where every paſſion is buſier, appears in more ſhapes, and is conducted with more art, than at Rome. Therefore, when you are there, do not imagine that the Capitol, the Vatican, and the Pantheon, are the principal objects of your curioſity. But, for one minute that you beſtow upon thoſe, employ ten days in informing yourſelf of the nature of that government, the riſe and decay of the Papal power, the politics of that Court, the *Brigues* of the Cardinals, the tricks of the Conclaves; and, in general, every thing that relates to the interior of that extraordinary government; founded originally upon the ignorance and ſuperſtition of mankind, extended by the weakneſs of ſome Princes, and the ambition of others; declining of late, in proportion as knowledge has increaſed; and owing its preſent precarious ſecurity, not to the religion, the affection, or the fear, of the Temporal Powers, but to the jealouſy of each other. The Pope's Excommunications are no longer dreaded; his Indulgencies little ſolicited, and ſell very cheap; and his territories, formidable to no Power, are coveted by many, and will, moſt undoubtedly, within a century, be ſcantled out among the great Powers, who have now a footing in Italy: whenever they can agree upon the diviſion of the Bear's ſkin.

Pray inform yourſelf thoroughly of the hiſtory of the Popes and of the Popedom; which, for many centuries, is interwoven with the Hiſtory of all Europe. Read the beſt authors, who treat of theſe matters, and eſpecially *Frà Paolo, de Beneficiis*; a ſhort, but very material book. You will find at Rome ſome of all the religious Orders in the Chriſtian world. Inform yourſelf carefully of their origin, their founders, their rules, their reforms, and even their dreſſes: get acquainted with ſome of all of them, but particularly with the Jeſuits; whoſe ſociety I look upon to be the moſt able and beſt-governed ſociety in the world. Get acquainted, if you can, with their General, who always reſides at Rome; and who, though he has no ſeeming power out of his own Society, has (it may be) more real influence over the whole world, than any temporal Prince in it. They have almoſt engroſſed the education of youth. They are, in general, Confeſſors to moſt of the Princes of Europe; and they are the principal Miſſionaries out of it: which three articles give them a moſt extenſive influence, and ſolid advantages; witneſs their ſettlement in Paraguay. The Catholics, in general, declaim againſt that ſociety; and yet are all governed by individuals of it. They have, by turns, been baniſhed, and with infamy, almoſt every country in Europe; and have always found means to be reſtored, even with triumph. In ſhort, I know no government in the world that is carried on upon ſuch deep principles of policy, I will not add morality. Converſe with them, frequent them, court them; but know them.

Inform yourſelf too of that infernal Court, the Inquiſition; which, though not ſo conſiderable at Rome as in Spain and Portugal, will, however, be a good ſample to you of what the villany of ſome men can contrive, the folly of others receive, and both together eſtabliſh; in ſpight of the firſt natural principles of reaſon, juſtice, and equity.

These are the proper and useful objects of the attention of a man of sense, when he travels; and these are the objects for which I have sent you abroad; and I hope you will return thoroughly informed of them.

I receive, this very moment, Mr. Harte's letter of the 1st October, N. S. but I have never received his former, to which he refers in this, and you refer in your last; in which he gave me the reasons for your leaving Verona so soon; nor have I ever received that letter in which your case was stated by your physicians. Letters to and from me have worse luck than other people's; for you have written to me, and I to you, for these last three months, by way of Germany, with as little success as before.

I am edified with your morning applications, and your evening gallantries, at Venice, which Mr. Harte gives me an account of. Pray go on with both, there, and afterwards at Rome; where, provided you arrive in the beginning of December, you may stay at Venice as much longer as you please.

Make my compliments to Sir James Gray and Mr. Smith, with my acknowledgments for the great civilities they show you.

I wrote to Mr. Harte, by the last post, October the 6th, O. S. and will write to him in a post or two, upon the contents of his last. Adieu! *Point de distractions*; and remember the *Graces*.

LETTER CLXVI.

London, October the 17th, O. S. 1749.

DEAR BOY,

I Have, at last, received Mr. Harte's letter, of the 19th September, N. S. from Verona. Your reasons for leaving that place were very good ones; and, as you staid there long enough to

to ſee what was to be ſeen, Venice (as a Capital) is, in my opinion, a much better place for your reſidence. Capitals are always the ſeats of Arts and Sciences, and the beſt companies. I have ſtuck to them all my life-time; and I adviſe you to do ſo too.

You will have received, in my three or four laſt letters, my directions for your further motions to another Capital; where I propoſe that your ſtay ſhall be pretty conſiderable. The expence, I am well aware, will be ſo too; but that, as I told you before, will have no weight, when your improvement and advantage are in the other ſcale. I do not care a groat what it is, if neither Vice nor Folly are the objects of it, and if Mr. Harte gives his ſanction.

I am very well pleaſed with your account of Carniola: thoſe are the kind of objects worthy of your inquiries and knowledge. The Produce, the Taxes, the Trade, the Manufactures, the Strength, the Weakneſs, the Government, of the ſeveral countries, which a man of ſenſe travels thorough, are the material points to which he attends; and leaves the Steeples, the Market-places, and the Signs, to the laborious and curious reſearches of Dutch and German travellers.

Mr. Harte tells me, that he intends to give you, by means of Signor Vicentini, a general notion of Civil and Military Architecture; which I am very well pleaſed with. They are frequent ſubjects of converſation; and it is very right that you ſhould have ſome idea of the latter, and a good taſte of the former; and you may very ſoon learn as much as you need know of either. If you read about one-third of Palladio's Book of Architecture, with ſome ſkilful perſon, and then, with that perſon, examine the beſt buildings by thoſe rules, you will know the different proportions of the different Orders; the ſeveral diameters of their columns; their intercolumniations, their ſeveral uſes, *&c.* The

Corinthian Order is chiefly uſed in magnificent buildings, where ornament and decoration are the principal objects; the Doric is calculated for ſtrength; and the Ionic partakes of the Doric ſtrength and of the Corinthian ornaments. The Compoſite and the Tuſcan Orders are more modern, and were unknown to the Greeks: the one is too light, the other too clumſy. You may ſoon be acquainted with the conſiderable parts of Civil Architecture; and for the minute and mechanical parts of it, leave them to maſons, bricklayers, and Lord Burlington; who has, to a certain degree, leſſened himſelf, by knowing them too well. Obſerve the ſame method as to Military Architecture; underſtand the terms; know the general rules, and then ſee them in execution with ſome ſkilful perſon. Go with ſome Engineer or old Officer, and view, with care, the real fortifications of ſome ſtrong place; and you will get a clearer idea of Baſtions, Half-moons, Horn-works, Ravelins, Glacis, *&c.* than all the maſters in the world could give you upon paper. And thus much I would, by all means, have you know, of both Civil and Military Architecture.

I would alſo have you acquire a liberal taſte of the two liberal arts of Painting and Sculpture; but without deſcending into thoſe *minuties*, which our modern Virtuoſi moſt affectedly dwell upon. Obſerve the great parts attentively; ſee if nature be truly repreſented; if the paſſions are ſtrongly expreſſed; if the characters are preſerved: and leave the trifling parts, with their little jargon, to affected puppies. I would adviſe you, alſo, to read the hiſtory of the Painters and Sculptors; and I know none better than Felibien's. There are many in Italian; you will inform yourſelf which are the beſt. It is a part of Hiſtory, very entertaining, curious enough, and not quite uſeleſs. All theſe ſort of things I would have you know, to a certain degree; but remember,

ber, that they muſt only be the amuſements, and not the buſineſs of a man of parts.

Since writing to me in German would take up ſo much of your time, of which I would not now have one moment waſted, I will accept of your compoſition, and content myſelf with a moderate German letter, once a fortnight, to Lady Cheſterfield, or Mr. Grevenkop. My meaning was, only that you ſhould not forget what you had already learned of the German language and character; but, on the contrary, that, by frequent uſe, it ſhould grow more eaſy and familiar. Provided you take care of that, I do not care by what means: but I do deſire, that you will, every day of your life, ſpeak German to ſomebody or other (for you will meet with Germans enough) and write a line or two of it every day, to keep your hand in. Why ſhould you not (for inſtance) write your own little memorandums and accounts in that language and character? by which too, you would have this advantage into the bargain, that, if miſlaid, few but yourſelf could read them.

I am extremely glad to hear, that you like the aſſemblies, at Venice, well enough to ſacrifice ſome ſuppers to them; for I hear that you do not diſlike your ſuppers neither. It is therefore plain, that there is ſomebody, or ſomething, at thoſe aſſemblies, which you like better than your meat. And as I know that there is none but good company at thoſe aſſemblies, I am very glad to find that you like good company ſo well. I already imagine you a little ſmoothed by it; and that you have either reaſoned yourſelf, or that they have laughed you out of your abſences and *diſtractions*; for I cannot ſuppoſe, that you go there to inſult them. I likewiſe imagine, that you wiſh to be welcome, where you wiſh to go; and, conſequently, that you both preſent and behave yourſelf there, *en galant homme, et pas en bourgeois.*

If

If you have vowed to any body there, one of thoſe eternal paſſions, which I have ſometimes known, by great accident, laſt three months; I can tell you, that without great attention, infinite politeneſs, and engaging air and manners, the omens will be ſiniſter, and the Goddeſs unpropitious. Pray tell me, what are the amuſements of thoſe aſſemblies? Are they little commercial play, are they muſic, are they *la belle converſation*, or are they all three? *Y file-t'-on le parfait amour? Y débite-t'-on les beaux ſentimens? Ou eſt-ce qu'on y parle Epigramme?* And pray which is your department? *Tutis depone in auribus.* Whichever it is, endeavour to ſhine, and excel in it. Aim, at leaſt, at the perfection of every thing that is worth doing at all; and you will come nearer it than you would imagine; but thoſe always crawl infinitely ſhort of it, whoſe aim is only mediocrity. Adieu.

P. S. By an uncommon diligence of the poſt, I have this moment received yours of the 9th, N. S.

LETTER CLXVII.

London, October the 24th, O. S. 1749.

DEAR BOY,

BY my laſt I only acknowledged, by this I anſwer, your letter of the 9th October, N. S.

I am very glad that you approved of my letter of September the 12th, O. S. becauſe it is upon that footing that I always propoſe living with you. I will adviſe you ſeriouſly, as a friend of ſome experience, and I will converſe with you chearfully, as a companion: the authority of a parent ſhall for ever be laid aſide; for, wherever it is exerted, it is uſeleſs; ſince, if you have neither ſenſe nor ſentiments

enough

enough to follow my advice as a friend, your unwilling obedience to my orders, as a father, will be a very awkward and unavailing one, both to yourself and me. Tacitus, ſpeaking of an army that awkwardly and unwillingly obeyed its Generals, only from the fear of puniſhment, ſays, they obeyed indeed, *Sed ut qui mallent juſſa Imperatorum interpretari, quam exequi.* For my own part, I diſclaim ſuch obedience.

You think, I find, that you do not underſtand Italian; but, I can tell you, that, like the *Bourgeois gentilhomme*, who ſpoke proſe without knowing it, you underſtand a great deal, though you do not know that you do; for, whoever underſtands French and Latin, ſo well as you do, underſtands at leaſt half the Italian language, and has very little occaſion for a Dictionary. And for the idioms, the phraſes, and the delicacies of it, converſation, and a little attention will teach them you, and that ſoon; therefore, pray ſpeak it in company, right or wrong, *a tort ou a travers*: as ſoon as ever you have got words enough to aſk a common queſtion, or give a common anſwer. If you can only ſay *buon giorno*, ſay it, inſtead of ſaying *bon jour*, I mean, to every Italian; the anſwer to it will teach you more words, and, inſenſibly, you will be very ſoon maſter of that eaſy language. You are quite right in not neglecting your German for it, and in thinking that it will be of more uſe to you: it certainly will, in the courſe of your buſineſs; but Italian has its uſe too, and is an ornament into the bargain; there being many very polite and good authors in that language. The reaſon you aſſign for having hitherto met with none of my ſwarms of Germans, in Italy, is a very ſolid one; and I can eaſily conceive, that the expence neceſſary for a traveller, muſt amount to a number of *Thalers*, *Groſchen*, and *Kreutzers*, tremendous to a German fortune. However, you will find ſeveral at Rome, either Eccleſi-

aſtics, or in the *ſuite* of the Imperial Miniſter; and more when you come into the Milaneſe, among the Queen of Hungary's Officers. Beſides, you have a Saxon ſervant, to whom, I hope, you ſpeak nothing but German.

I have had the moſt obliging letter in the world, from Monſieur Capello, in which he ſpeaks very advantageouſly of you, and promiſes you his protection at Rome. I have wrote him an anſwer, by which I hope I have domeſticated you at his *hôtel* there; which I adviſe you to frequent as much as you can. *Il eſt vrai qu'il ne païe pas beaucoup de ſa figure*; but he has ſenſe and knowledge at bottom, with a great experience of buſineſs, having been already Embaſſador at Madrid, Vienna, and London. And I am very ſure that he will be willing to give you any informations in that way, that he can.

Madame, was a capricious whimſical fine lady, till the ſmall-pox, which ſhe got here, by leſſening her beauty, leſſened her humours too; but, as I preſume it did not change her ſex, I truſt to that for her having ſuch a ſhare of them left, as may contribute to ſmooth and poliſh you. She, doubtleſs, ſtill thinks, that ſhe has beauty enough remaining, to intitle her to the attentions always paid to beauty; and ſhe has certainly rank enough to require reſpect. Thoſe are the ſort of women who poliſh a young man the moſt; and who give him that habit of complaiſance, and that flexibility and verſatility of manners, which prove of great uſe to him with men, and in the courſe of buſineſs.

You muſt always expect to hear, more or leſs, from me, upon that important ſubject of Manners, Graces, Addreſs, and that undefinable *je ne ſçais quoi* that ever pleaſes. I have reaſon to believe that you want nothing elſe; but I have reaſon to fear too, that you want thoſe; and that want will keep you poor, in the midſt of all the plenty of knowledge which you may have treaſured up. Adieu.

LETTER CLXVIII.

London, November the 3d, O. S. 1749.

DEAR BOY,

FROM the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human nature will allow: in this view, I have grudged no pains nor expence in your education; convinced that Education, more than Nature, is the cauſe of that great difference which we ſee in the characters of men. While you were a child, I endeavoured to form your heart habitually to Virtue and Honour, before your underſtanding was capable of ſhowing you their beauty and utility. Thoſe principles, which you then got, like your grammar rules, only by rote, are now, I am perſuaded, fixed and confirmed by reaſon. And indeed they are ſo plain and clear, that they require but a very moderate degree of underſtanding, either to comprehend or practiſe them. Lord Shafteſbury ſays, very prettily, that he would be virtuous for his own ſake, though nobody were to know it; as he would be clean for his own ſake, though nobody were to ſee him. I have therefore, ſince you have had the uſe of your reaſon, never written to you upon thoſe ſubjects: they ſpeak beſt for themſelves; and I ſhould, now, juſt as ſoon think of warning you gravely not to fall into the dirt or the fire, as into diſhonour or vice. This view of mine, I conſider as fully attained. My next object was, ſound and uſeful Learning. My own care firſt, Mr. Harte's afterwards, and *of late* (I will own it to your praiſe) your own application, have more than anſwered my expectations in that particular; and, I have reaſon to believe, will anſwer even my wiſhes.

All that remains for me then to wiſh, to recommend, to inculcate, to order, and to inſiſt upon, is Good-breeding; without which, all your other qualifications will be lame, unadorned, and, to a certain degree, unavailing. And here I fear, and have too much reaſon to believe, that you are greatly deficient. The remainder of this letter, therefore, ſhall be (and it will not be the laſt by a great many) upon that ſubject.

A friend of yours and mine has very juſtly defined Good-breeding to be, *the reſult of much good-ſenſe, ſome good-nature, and a little ſelf-denial for the ſake of others, and with a view to obtain the ſame indulgence from them.* Taking this for granted, (as I think it cannot be diſputed) it is aſtoniſhing to me, that any body, who has good-ſenſe and good-nature (and I believe you have both) can eſſentially fail in good-breeding. As to the modes of it, indeed, they vary according to perſons, and places, and circumſtances; and are only to be acquired by obſervation and experience; but the ſubſtance of it is every where, and eternally the ſame. Good manners are, to particular ſocieties, what good morals are to ſociety in general; their cement, and their ſecurity. And, as laws are enacted to enforce good morals, or at leaſt to prevent the ill effects of bad ones; ſo there are certain rules of civility, univerſally implied and received, to enforce good manners, and puniſh bad ones. And indeed there ſeems to me to be leſs difference, both between the crimes and between the puniſhments, than at firſt one would imagine. The immoral man, who invades another man's property, is juſtly hanged for it; and the ill-bred man, who, by his ill manners, invades and diſturbs the quiet and comforts of private life, is by common conſent as juſtly baniſhed ſociety. Mutual complaiſances, attentions, and ſacrifices of little conveniencies, are as natural an implied compact between civilized people, as protection and obedience are betwen Kings and ſubjects:

jects: whoever, in either caſe, violates that compact, juſtly forfeits all advantages ariſing from it. For my own part, I really think, that, next to the conſciouſneſs of doing a good action, that of doing a civil one is the moſt pleaſing: and the epithet which I ſhould covet the moſt, next to that of Ariſtides, would be that of well-bred. Thus much for Good-breeding in general. I will now conſider ſome of the various modes and degrees of it.

Very few, ſcarcely any, are wanting in the reſpect which they ſhould ſhow to thoſe whom they acknowledge to be infinitely their ſuperiors; ſuch as Crowned Heads, Princes, and public perſons of diſtinguiſhed and eminent poſts. It is the manner of ſhowing that reſpect which is different. The man of faſhion, and of the world, expreſſes it in its fulleſt extent; but naturally, eaſily, and without concern: whereas a man, who is not uſed to keep good company, expreſſes it awkwardly; one ſees that he is not uſed to it, and that it coſts him a great deal: but I never ſaw the worſt-bred man living, guilty of lolling, whiſtling, ſcratching his head, and ſuch like indecencies, in company that he reſpected. In ſuch companies, therefore, the only point to be attended to is, to ſhow that reſpect, which every body means to ſhow, in an eaſy, unembarraſſed, and graceful manner. This is what obſervation and experience muſt teach you.

In mixed companies, whoever is admitted to make part of them, is, for the time at leaſt, ſuppoſed to be upon a footing of equality with the reſt; and, conſequently, as there is no one principal object of awe and reſpect, people are apt to take a greater latitude in their behaviour, and to be leſs upon their guard; and ſo they may, provided it be within certain bounds, which are upon no occaſion to be tranſgreſſed. But, upon theſe occaſions, though no one is intitled to diſtinguiſhed marks of reſpect, every one claims, and very juſtly, every mark of civility and good-breed-

ing. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly, it is worſe than rudeneſs, it is brutality, to ſhow him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead, and not worth hearing. It is much more ſo with regard to women; who, of whatever rank they are, are intitled, in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinencies, muſt be officiouſly attended to, flattered, and, if poſſible, gueſſed at and anticipated, by a well-bred man. You muſt never uſurp to yourſelf thoſe conveniencies and *agrémens* which are of common right; ſuch as the beſt places, the beſt diſhes, *&c.*; but, on the contrary, always decline them yourſelf, and offer them to others; who, in their turns, will offer them to you: ſo that, upon the whole, you will, in your turn, enjoy your ſhare of your common right. It would be endleſs for me to enumerate all the particular inſtances in which a well-bred man ſhows his good-breeding in good company; and it would be injurious to you to ſuppoſe, that your own good-ſenſe will not point them out to you; and then your own good-nature will recommend, and your ſelf-intereſt enforce the practice.

There is a third ſort of good-breeding, in which people are the moſt apt to fail, from a very miſtaken notion that they cannot fail at all. I mean, with regard to one's moſt familiar friends and acquaintances, or thoſe who really are our inferiors; and there, undoubtedly, a greater degree of eaſe is not only allowed, but proper, and contributes much to the comforts of a private, ſocial life. But that eaſe and freedom have their bounds too, which muſt by no means be violated. A certain degree of negligence and careleſſneſs becomes injurious and inſulting, from the

real

real or ſuppoſed inferiority of the perſons: and that delightful liberty of converſation among a few friends, is ſoon deſtroyed, as liberty often has been, by being carried to licentiouſneſs. But example explains things beſt, and I will put a pretty ſtrong caſe. Suppoſe you and me alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can poſſibly have in any other; and I am apt to believe, too, that you would indulge me in that freedom, as far as any body would. But, notwithſtanding this, do you imagine that I ſhould think there were no bounds to that freedom? I aſſure you, I ſhould not think ſo; and I take myſelf to be as much tied down by a certain degree of good manners, to you, as by other degrees of them to other people. Were I to ſhow you, by a manifeſt inattention to what you ſaid to me, that I was thinking of ſomething elſe the whole time; were I to yawn extremely, ſnore, or break wind, in your company, I ſhould think that I behaved myſelf to you like a beaſt, and ſhould not expect that you would care to frequent me. No. The moſt familiar and intimate habitudes, connections, and friendſhips, require a degree of good-breeding, both to preſerve and cement them. If ever a man and his wife, or a man and his miſtreſs, who paſs nights as well as days together, abſolutely lay aſide all good-breeding, their intimacy will ſoon degenerate into a coarſe familiarity, infallibly productive of contempt or diſguſt. The beſt of us have our bad ſides; and it is as imprudent, as it is ill-bred, to exhibit them. I ſhall certainly not uſe ceremony with you; it would be miſ-placed between us: but I ſhall certainly obſerve that degree of good-breeding with you, which is, in the firſt place, decent, and which, I am ſure, is abſolutely neceſſary to make us like one another's company long.

I will ſay no more, now, upon this important ſubject of good-breeding;

breeding; upon which I have already dwelt too long, it may be, for one letter; and upon which I ſhall frequently refreſh your memory hereafter: but I will conclude with theſe axioms.

That the deepeſt learning, without good-breeding, is unwelcome and tireſome pedantry, and of uſe no where but in a man's own cloſet: and conſequently of little or no uſe at all.

That a man, who is not perfectly well-bred, is unfit for good company, and unwelcome in it; will conſequently diſlike it ſoon, afterwards renounce it; and be reduced to ſolitude, or, what is worſe, low and bad company.

That a man, who is not well-bred, is full as unfit for buſineſs as for company.

Make then, my dear child, I conjure you, Good-breeding the great object of your thoughts and actions, at leaſt half the day. Obſerve carefully the behaviour and manners of thoſe who are diſtinguiſhed by their good-breeding; imitate, nay, endeavour to excel, that you may at leaſt reach them; and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Chriſtian virtues. Obſerve how it adorns merit, and how often it covers the want of it. May you wear it to adorn, and not to cover you! Adieu.

LETTER CLXIX.

London, November the 14th, O. S. 1749.

DEAR BOY,

THERE is a natural Good-breeding, which occurs to every man of common ſenſe, and is practiſed by every man of common good-nature. This good-breeding is general, independent

independent of modes; and conſiſts in endeavours to pleaſe and oblige our fellow-creatures by all good offices, ſhort of moral duties. This will be practiſed by a good-natured American ſavage, as eſſentially as by the beſt-bred European. But then, I do not take it to extend to the ſacrifice of our own conveniencies, for the ſake of other people's. Utility introduced this ſort of good-breeding, as it introduced commerce; and eſtabliſhed a truck of the little *agrémens* and pleaſures of life. I ſacrifice ſuch a conveniency to you, you ſacrifice another to me; this commerce circulates, and every individual finds his account in it upon the whole. The third ſort of good-breeding is local, and is variouſly modified, in not only different countries, but in different towns of the ſame country. But it muſt be founded upon the two former ſorts: they are the matter; to which, in this caſe, Faſhion and Cuſtom only give the different ſhapes and impreſſions. Whoever has the two firſt ſorts, will eaſily acquire this third ſort of good-breeding, which depends ſingly upon attention and obſervation. It is, properly, the poliſh, the luſtre, the laſt finiſhing ſtrokes, of good-breeding. It is to be found only in Capitals, and even there it varies: the good-breeding of Rome differing, in ſome things, from that of Paris; that of Paris, in others, from that of Madrid; and that of Madrid, in many things, from that of London. A man of ſenſe, therefore, carefully attends to the local manners of the reſpective places where he is, and takes for his models thoſe perſons whom he obſerves to be at the head of the faſhion and good-breeding. He watches how they addreſs themſelves to their ſuperiors, how they accoſt their equals, and how they treat their inferiors; and lets none of thoſe little niceties eſcape him; which are to good-breeding, what the laſt delicate and maſterly touches are to a good picture; and which the vulgar have no notion of, but by which good judges diſtinguiſh the maſter. He

attends even to their air, dreſs, and motions, and imitates them, liberally and not ſervilely; he copies, but does not mimic. Theſe perſonal Graces are of very great conſequence. They anticipate the ſentiments, before merit can engage the underſtanding; they captivate the heart, and gave riſe, I believe, to the extravagant notions of Charms and Philters. Their effects were ſo ſurprizing, that they were reckoned ſupernatural. The moſt graceful and beſt-bred men, and the handſomeſt and genteeleſt women, give the moſt Philters; and, as I verily believe, without the leaſt aſſiſtance of the devil. Pray be not only well dreſſed, but ſhining in your dreſs; let it have *du brillant*: I do not mean by a clumſy load of gold and ſilver, but by the taſte and faſhion of it. The women like, and require it; they think it an attention due to them: but, on the other hand, if your motions and carriage are not graceful, genteel, and natural, your fine clothes will only diſplay your awkwardneſs the more. But I am unwilling to ſuppoſe you ſtill awkward; for ſurely, by this time, you muſt have catched a good air in good company. When you went from hence, you were not naturally awkward; but your awkwardneſs was adventitious and Weſtmonaſterial. Leipſig, I apprehend, is not the ſeat of the Graces; and I preſume you acquired none there. But now, if you will be pleaſed to obſerve what people of the firſt faſhion do with their legs and arms, heads and bodies, you will reduce yours to certain decent laws of motion. You danced pretty well here, and ought to dance very well before you come home; for what one is obliged to do ſometimes, one ought to be able to do well. Beſides, *la belle danſe donne du brillant à un jeune homme.* And you ſhould endeavour to ſhine. A calm ſerenity, negative merit and Graces, do not become your age. You ſhould be *alerte*, *adroit*, *vif*; be wanted, talked of, impatiently expected, and unwillingly parted with in company. I ſhould

be glad to hear half a dozen women of faſhion ſay, *Ou eſt donc le petit Stanhope? Que ne vient-il? Il faut avouer qu'il eſt aimable.* All this I do not mean ſingly with regard to women as the principal object; but with regard to men, and with a view of your making yourſelf conſiderable. For, with very ſmall variations, the ſame things that pleaſe women pleaſe men: and a man, whoſe manners are ſoftened and poliſhed by women of faſhion, and who is formed by them to an habitual attention and complaiſance, will pleaſe, engage, and connect men, much eaſier and more than he would otherwiſe. You muſt be ſenſible that you cannot riſe in the world, without forming connections, and engaging different characters to conſpire in your point. You muſt make them your dependents, without their knowing it, and dictate to them while you ſeem to be directed by them. Thoſe neceſſary connections can never be formed, or preſerved, but by an uninterrupted ſeries of complaiſance, attentions, politeneſs, and ſome conſtraint. You muſt engage their hearts, if you would have their ſupport; you muſt watch the *mollia tempora*, and captivate them by the *agrémens*, and charms of converſation. People will not be called out to your ſervice, only when you want them; and, if you expect to receive ſtrength from them, they muſt receive either pleaſure or advantage from you.

I received in this inſtant a letter from Mr. Harte, of the 2d N. S. which I will anſwer ſoon; in the mean time, I return him my thanks for it, through you. The conſtant good accounts which he gives me of you, will make me ſuſpect him of partiality, and think him *le médecin tant mieux*. Conſider, therefore, what weight any future depoſition of his, againſt you, muſt neceſſarily have with me. As, in that caſe, he will be a very unwilling, he muſt conſequently be a very important witneſs. Adieu.

LETTER CLXX.

DEAR BOY,

MY laſt was upon the ſubject of Good-breeding; but, I think, it rather ſet before you the unfitneſs and diſadvantages of Ill-breeding, than the utility and neceſſity of Good: it was rather negative than poſitive. This, therefore, ſhall go further, and explain to you the neceſſity, which you, of all people living, lie under, not only of being poſitively and actively well-bred, but of ſhining and diſtinguiſhing yourſelf, by your good-breeding. Conſider your own ſituation, in every particular, and judge whether it is not eſſentially your intereſt, by your own good-breeding to others, to ſecure theirs to you: and that, let me aſſure you, is the only way of doing it; for people will repay, and with intereſt too, inattention with inattention, neglect with neglect, and ill manners with worſe; which may engage you in very diſagreeable affairs. In the next place, your profeſſion requires, more than any other, the niceſt and moſt diſtinguiſhed good-breeding. You will negotiate with very little ſucceſs, if you do not, previouſly, by your manners, conciliate and engage the affections of thoſe with whom you are to negotiate. Can you ever get into the confidence and the ſecrets of the Courts, where you may happen to reſide, if you have not thoſe pleaſing, inſinuating manners, which alone can procure them? Upon my word, I do not ſay too much, when I ſay, that ſuperior good-breeding, inſinuating manners, and genteel addreſs, are half your buſineſs. Your Knowledge will have but very little influence upon the mind, if your Manners prejudice the heart againſt you; but, on the other hand, how eaſily will you *dupe* the underſtanding, where you have firſt engaged the heart?

and

and hearts are, by no means, to be gained by that mere common civility which every body practiſes. Bowing again to thoſe who bow to you, anſwering drily thoſe who ſpeak to you, and ſaying nothing offenſive to any body, is ſuch negative good-breeding, that it is only not being a brute; as it would be but a very poor commendation of any man's cleanlineſs, to ſay, that he did not ſtink. It is an active, chearful, officious, ſeducing goodbr-eeding, that muſt gain you the good-will and firſt ſentiments of the men, and the affections of the women. You muſt carefully watch and attend to their paſſions, their taſtes, their little humours and weakneſſes, and *aller au devant*. You muſt do it, at the ſame time, with alacrity and *empreſſement*, and not as if you graciouſly condeſcended to humour their weakneſſes.

For inſtance; ſuppoſe you invited any body to dine or ſup with you, you ought to recollect if you had obſerved that they had any favourite diſh, and take care to provide it for them: and, when it came, you ſhould ſay, *You ſeemed to me, at ſuch and ſuch a place, to give this diſh a preference, and therefore I ordered it: This is the wine that I obſerved you liked, and therefore I procured ſome.* The more trifling theſe things are, the more they prove your attention for the perſon, and are conſequently the more engaging. Conſult your own breaſt, and recollect how theſe little attentions, when ſhown you by others, flatter that degree of ſelf-love and vanity, which no man living is free from. Reflect how they incline and attract you to that perſon, and how you are propitiated afterwards to all which that perſon ſays or does. The ſame cauſes will have the ſame effects in your favour. Women, in a great degree, eſtabliſh or deſtroy every man's reputation of good-breeding; you muſt, therefore, in a manner, overwhelm them with theſe attentions: they are uſed to them, they expect them; and, to do them juſtice, they commonly

requite them. You muſt be ſedulous, and rather over officioüs than under, in procuring them their coaches, their chairs, their conveniencies, in public places; not ſee what you ſhould not ſee; and rather aſſiſt, where you cannot help ſeeing. Opportunities of ſhowing theſe attentions preſent themſelves perpetually; but, if they do not, make them. As Ovid adviſes his Lover, when he ſits in the *Circus*, near his miſtreſs, to wipe the duſt off of her neck, even if there be none. *Si nullus, tamen excute nullum.* Your converſation with women ſhould always be reſpectful; but, at the ſame time, *enjoué*, and always addreſſed to their vanity. Every thing you ſay or do, ſhould convince them of the regard you have (whether you have it or not) for their beauty, their wit, or their merit. Men have poſſibly as much vanity as women, though of another kind; and both art and good-breeding require, that, inſtead of mortifying, you ſhould pleaſe and flatter it, by words and looks of approbation. Suppoſe (which is by no means improbable) that, at your return to England, I ſhould place you near the perſon of ſome one of the Royal Family; in that ſituation, good-breeding, engaging addreſs, adorned with all the graces that dwell at Courts, would very probably make you a favourite, and, from a favourite, a Miniſter: but all the knowledge and learning in the world, without them, never would. The penetration of Princes ſeldom goes deeper than the ſurface. It is the exterior that always engages their hearts; and I would never adviſe you to give yourſelf much trouble about their underſtandings. Princes in general (I mean thoſe *Porphyrogenets* who are born and bred in Purple) are about the pitch of women; bred up like them, and are to be addreſſed and gained in the ſame manner. They always ſee, they ſeldom weigh. Your luſtre, not your ſolidity, muſt take them; your inſide will afterwards ſupport and ſecure, what your outſide

has acquired. With weak people, and they undoubtedly are three parts in four of mankind, good-breeding, addreſs, and manners, are every thing; they can go no deeper: but let me aſſure you, that they are a great deal, even with people of the beſt underſtandings. Where the eyes are not pleaſed, and the heart is not flattered, the mind will be apt to ſtand out. Be this right or wrong, I confeſs, I am ſo made myſelf. Awkwardneſs and ill-breeding ſhock me, to that degree, that where I meet with them, I cannot find in my heart to inquire into the intrinſic merit of that perſon; I haſtily decide in myſelf, that he can have none; and am not ſure, that I ſhould not even be ſorry to know that he had any. I often paint you in my imagination, in your preſent *lontananza*; and, while I view you in the light of ancient and modern learning, uſeful and ornamental knowledge, I am charmed with the proſpect; but when I view you in another light, and repreſent you awkward, ungraceful, ill-bred, with vulgar air and manners, ſhambling towards me with inattention and *diſtractions*, I ſhall not pretend to deſcribe to you what I feel; but will do as a ſkilful painter did formerly, draw a veil before the countenance of the Father.

I dare ſay you know already enough of Architecture, to know that the Tuſcan is the ſtrongeſt and moſt ſolid of all the Orders; but, at the ſame time, it is the coarſeſt and clumſieſt of them. Its ſolidity does extremely well for the foundation and baſe floor of a great edifice; but, if the whole building be Tuſcan, it will attract no eyes, it will ſtop no paſſengers, it will invite no interior examination; people will take it for granted, that the finiſhing and furniſhing cannot be worth ſeeing, where the front is ſo unadorned and clumſy. But if, upon the ſolid Tuſcan foundation, the Doric, the Ionic, and the Corinthian Orders, riſe gradually with all their beauty, proportions, and ornaments, the

fabric

fabric ſeizes the moſt incurious eye, and ſtops the moſt careleſs paſſenger; who ſolicits admiſſion as a favour, nay, often purchaſes it. Juſt ſo will it fare with your little fabric, which, at preſent, I fear, has more of the Tuſcan than of the Corinthian Order. You muſt abſolutely change the whole front, or nobody will knock at the door. The ſeveral parts, which muſt compoſe this new front, are elegant, eaſy, natural, ſuperior good-breeding; an engaging addreſs; genteel motions; an inſinuating ſoftneſs in your looks, words, and actions; a ſpruce, lively air, faſhionable dreſs; and all the glitter that a young fellow ſhould have.

I am ſure you would do a great deal for my ſake; and therefore conſider, at your return here, what a diſappointment and concern it would be to me, if I could not ſafely depute you to do the honours of my houſe and table; and if I ſhould be aſhamed to preſent you to thoſe who frequent both. Should you be awkward, inattentive, and *diſtrait*, and happen to meet Mr. L * * at my table, the conſequences of that meeting muſt be fatal; you would run your heads againſt each other, cut each other's fingers, inſtead of your meat, or die by the precipitate infuſion of ſcalding ſoup.

This is really ſo copious a ſubject, that there is no end of being either ſerious or ludicrous upon it. It is impoſſible, too, to enumerate or ſtate to you the various caſes, in good-breeding; they are infinite; there is no ſituation or relation in the world, ſo remote or ſo intimate, that does not require a degree of it. Your own good-ſenſe muſt point it out to you; your own good-nature muſt incline, and your intereſt prompt you to practiſe it: and obſervation and experience muſt give you the manner, the air, and the graces, which compleat the whole.

This letter will hardly overtake you, till you are at, or near Rome. I expect a great deal, in every way, from your ſix months

ſtay there. My morning hopes are juſtly placed in Mr. Harte, and the maſters he will give you; my evening ones, in the Roman Ladies: pray be attentive to both. But I muſt hint to you, that the Roman Ladies are not *les femmes ſçavantes, et ne vous embraſſeront point pour l'amour du Grec.* They muſt have *il garbato, il leggiadro, il diſinvolto, il luſinghiero, quel non sò che, che piace, che alletta, che incanta.*

I have often aſſerted, that the profoundeſt learning, and the politeſt manners, were by no means incompatible, though ſo ſeldom found united in the ſame perſon; and I have engaged myſelf to exhibit you, as a proof of the truth of this aſſertion. Should you, inſtead of that, happen to diſprove me, the concern indeed will be mine, but the loſs will be yours. Lord Bolingbroke is a ſtrong inſtance on my ſide of the queſtion; he joins, to the deepeſt erudition, the moſt elegant politeneſs and good-breeding that ever any Courtier and Man of the World was adorned with. And Pope very juſtly called him All-accompliſhed St. John, with regard to his knowledge and his manners. He had, it is true, his faults; which proceeded from unbounded ambition, and impetuous paſſions; but they have now ſubſided by age and experience: and I can wiſh you nothing better than to be, what he is now, without being what he has been formerly. His addreſs pre-engages, his eloquence perſuades, and his knowledge informs, all who approach him. Upon the whole, I do deſire, and inſiſt, that, from after dinner till you go to bed, you make good-breeding, addreſs, and manners, your ſerious object and your only care. Without them, you will be nobody; with them you may be any thing.

Adieu, my dear child! My compliments to Mr. Harte.

LETTER

LETTER CLXXI.

London, November the 24th, O. S. 1749.

DEAR BOY,

EVERY rational Being (I take it for granted) propoſes to himſelf ſome object more important than mere reſpiration and obſcure animal exiſtence. He deſires to diſtinguiſh himſelf among his fellow-creatures; and, *alicui negotio intentus, præclari facinoris, aut artis bonæ, famam quærit.* Ceſar, when embarking, in a ſtorm, ſaid, that it was not neceſſary he ſhould live; but that it was abſolutely neceſſary he ſhould get to the place to which he was going. And Pliny leaves mankind this only alternative; either of doing what deſerves to be written, or of writing what deſerves to be read. As for thoſe who do neither, *eorum vitam mortemque juxta æſtumo; quoniam de utraque ſiletur.* You have, I am convinced, one or both of theſe objects in view; but you muſt know, and uſe the neceſſary means, or your purſuit will be vain and frivolous. In either caſe, *ſapere eſt principium et fons*; but it is by no means all. That knowledge muſt be adorned, it muſt have luſtre as well as weight, or it will be oftener taken for Lead than for Gold. Knowledge you have, and will have: I am eaſy upon that article. But my buſineſs, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want; and I muſt tell you, plainly, that I fear you want every thing but knowledge.

I have written to you ſo often, of late, upon Good-breeding, Addreſs, *les maniéres liantes*, the Graces, *&c.* that I ſhall confine this letter to another ſubject, pretty near akin to them, and which, I am ſure, you are full as deficient in; I mean, Style.

Style is the dreſs of thoughts; and let them be ever ſo juſt, if your ſtyle is homely, coarſe, and vulgar, they will appear to as much diſadvantage, and be as ill received, as your perſon, though ever ſo well proportioned, would, if dreſſed in rags, dirt, and tatters. It is not every underſtanding that can judge of matter; but every ear can and does judge, more or leſs, of ſtyle: and were I either to ſpeak or write to the public, I ſhould prefer moderate matter, adorned with all the beauties and elegancies of ſtyle, to the ſtrongeſt matter in the world, ill-worded, and ill-delivered. Your buſineſs is, Negotiation abroad, and Oratory in the Houſe of Commons at home. What figure can you make in either caſe, if your ſtyle be inelegant, I do not ſay bad? Imagine yourſelf writing an office-letter to a Secretary of State, which letter is to be read by the whole Cabinet Council, and very poſſibly, afterwards, laid before Parliament; any one barbariſm, ſoleciſm, or vulgariſm in it, would, in a very few days, circulate through the whole kingdom, to your diſgrace and ridicule. For inſtance; I will ſuppoſe you had written the following letter from the Hague, to the Secretary of State at London; and leave you to ſuppoſe the conſequences of it.

My Lord,

I *had*, laſt night, the honour of your Lordſhip's letter, of the 24th; and will *ſet about doing* the orders contained *therein*; and *if ſo be* that I can get that affair done by the next poſt, I will not fail *for to* give your Lordſhip an account of it by *next poſt*. I have told the French Miniſter, *as how*, *that if* that affair be not ſoon concluded, your Lordſhip would think it *all long of him*; and that he muſt have neglected *for to* have wrote to his Court about it. I muſt beg leave to put your Lordſhip in mind, *as how*, that I am now full three quarters in arrear; and if *ſo be*

that I do not very ſoon receive at leaſt one half year, I ſhall *cut a very bad figure*; for *this here* place is very dear. I ſhall be *vaſtly beholden* to your Lordſhip for *that there* mark of your favour; and ſo I *reſt*, or *remain*, Your, &c.

You will tell me, poſſibly, that this is a *caricatura* of an illiberal and inelegant ſtyle; I will admit it: but aſſure you, at the ſame time, that a diſpatch with leſs than half theſe faults would blow you up for ever. It is by no means ſufficient to be free from faults, in ſpeaking and writing; but you muſt do both correctly and elegantly. In faults of this kind, it is not *ille optimus qui minimis arguetur*. But he is unpardonable who has any at all, becauſe it is his own fault. He need only attend to, obſerve and imitate the beſt authors.

It is a very true ſaying, that a man muſt be born a Poet, but that he may make himſelf an Orator; and the very firſt principle of an Orator is, to ſpeak, his own language, particularly, with the utmoſt purity and elegancy. A man will be forgiven, even great errors, in a foreign language; but in his own, even the leaſt ſlips are juſtly laid hold of and ridiculed.

A perſon of the Houſe of Commons, ſpeaking two years ago upon naval affairs, aſſerted, that we had then the fineſt navy *upon the face of the yearth*. This happy mixture of blunder and vulgariſm, you may eaſily imagine, was matter of immediate ridicule; but, I can aſſure you, that it continues ſo ſtill, and will be remembered as long as he lives and ſpeaks. Another, ſpeaking in defence of a gentleman, upon whom a cenſure was moved, happily ſaid, that he thought that gentleman was more *liable* to be thanked and rewarded, than cenſured. You know, I preſume, that *liable* can never be uſed in a good ſenſe.

You have with you three or four of the beſt Engliſh Authors, Dryden, Atterbury, and Swift; read them with the utmoſt care,

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and with a particular view to their language; and they may poſſibly correct that *curious infelicity of diction*, which you acquired at Weſtminſter. Mr. Harte excepted, I will admit that you have met with very few Engliſh abroad, who could improve your ſtyle; and with many, I dare ſay, who ſpeak as ill as yourſelf, and it may be worſe; but, therefore, you muſt take the more pains, and conſult your authors, and Mr. Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is alſo a ſtudy among the Italians and the French, witneſs their reſpective Academies and Dictionaries, for improving and fixing their languages. To our ſhame be it ſpoken, it is leſs attended to here than in any polite country; but that is no reaſon why you ſhould not attend to it; on the contrary, it will diſtinguiſh you the more. Cicero ſays, very truly, that it is glorious to excel other men in that very article, in which men excel brutes; *ſpeech*.

Conſtant experience has ſhown me, that great purity and elegance of ſtyle, with a graceful elocution, cover a multitude of faults, in either a ſpeaker or a writer. For my own part, I confeſs (and I believe moſt people are of my mind) that if a ſpeaker ſhould ungracefully mutter or ſtammer out to me the ſenſe of an angel, deformed by barbariſms and ſoleciſms, or larded with vulgariſms, he ſhould never ſpeak to me a ſecond time, if I could help it. Gain the heart, or you gain nothing; the eyes and the ears are the only roads to the heart. Merit and knowledge will not gain hearts, though they will ſecure them when gained. Pray have that truth ever in your mind. Engage the eyes, by your addreſs, air, and motions; ſooth the ears, by the elegancy and harmony of your diction: the heart will certainly follow; and the whole man, or woman, will as certainly follow the heart. I muſt repeat it to you, over and over again, that, with all the

knowledge which you may have at preſent, or hereafter acquire; and with all the merit that ever man had, if you have not a graceful addreſs, liberal and engaging manners, a prepoſſeſſing air, and a good degree of eloquence in ſpeaking and writing, you will be nobody: but will have the daily mortification of ſeeing people, with not one tenth part of your merit or knowledge, get the ſtart of you, and diſgrace you, both in company and in buſineſs.

You have read Quintilian; the beſt book in the world to form an Orator: pray read *Cicero, de Oratore*; the beſt book in the world to finiſh one. Tranſlate and retranſlate, from and to Latin, Greek, and Engliſh; make yourſelf a pure and elegant Engliſh ſtyle: it requires nothing but application. I do not find that God has made you a Poet; and I am very glad that he has not; therefore, for God's ſake, make yourſelf an Orator, which you may do. Though I ſtill call you boy, I conſider you no longer as ſuch; and when I reflect upon the prodigious quantity of manure that has been laid upon you, I expect that you ſhould produce more at eighteen, than uncultivated ſoils do at eight-and-twenty.

Pray tell Mr. Harte, that I have received his letter of the 13th, N. S. Mr. Smith was much in the right, not to let you go, at this time of the year, by ſea; in the ſummer you may navigate as much as you pleaſe: as for example; from Leghorn to Genoa, &c. Adieu.

LETTER

LETTER CLXXII.

London, November the 26th, O. S. 1749.

DEAR BOY,

WHILE the Roman Republic flouriſhed, while glory was purſued, and virtue practiſed, and while even little irregularities and indecencies, not cognizable by law, were, however, not thought below the public care; Cenſors were eſtabliſhed, diſcretionally to ſupply, in particular caſes, the inevitable defects of the Law, which muſt, and can only, be general. This employment I aſſume to myſelf, with regard to your little Republic, leaving the Legiſlative power intirely to Mr. Harte; I hope, and believe, that he will ſeldom, or rather never, have occaſion to exert his ſupreme authority; and I do by no means ſuſpect you of any faults that may require that interpoſition. But, to tell you the plain truth, I am of opinion, that my Cenſorial power will not be uſeleſs to you, nor a *ſine-cure* to me. The ſooner you make it both, the better for us both. I can now exerciſe this employment only upon hear-ſay, or, at moſt, written evidence; and therefore ſhall exerciſe it with great lenity, and ſome diffidence: but when we meet, and that I can form my judgment upon ocular and auricular evidence, I ſhall no more let the leaſt impropriety, indecorum, or irregularity, paſs uncenſured, than my predeceſſor Cato did. I ſhall read you with the attention of a critic, not with the partiality of an author: different in this reſpect, indeed, from moſt critics, that I ſhall ſeek for faults, only to correct, and not to expoſe them. I have often thought, and ſtill think, that there are few things which people in general know leſs, than how to love, and how to hate. They hurt thoſe they love, by a miſtaken indulgence, by a blindneſs, nay often a parti-

ality to their faults. Where they hate, they hurt themſelves, by ill-timed paſſion and rage: fortunately for you, I never loved you in that miſtaken manner. From your infancy, I made you the object of my moſt ſerious attention, and not my play-thing. I conſulted your real good, not your humours or fancies; and I ſhall continue to do ſo while you want it, which will probably be the caſe during our joint lives: for, conſidering the difference of our ages, in the courſe of nature, you will hardly have acquired experience enough of your own, while I ſhall be in a condition of lending you any of mine. People in general will much better bear being told of their vices or crimes, than of their little failings and weakneſſes. They, in ſome degree, juſtify or excuſe (as they think) the former, by ſtrong paſſions, ſeduction, and artifices of others; but to be told of, or to confeſs, their little failings and weakneſſes, implies an inferiority of parts, too mortifying to that ſelf-love and vanity, which are inſeparable from our natures. I have been intimate enough with ſeveral people, to tell them, that they had ſaid or done a very criminal thing; but I never was intimate enough with any man, to tell him, very ſeriouſly, that he had ſaid or done a very fooliſh one. Nothing leſs than the relation between you and me, can poſſibly authorize that freedom; but, fortunately for you, my Parental rights, joined to my Cenſorial powers, give it me in its fulleſt extent, and my concern for you will make me exert it. Rejoice, therefore, that there is one perſon in the world, who can, and will tell you, what will be very uſeful to you to know; and yet, what no other man living could or would tell you. Whatever I ſhall tell you, of this kind, you are very ſure, can have no other motive than your intereſt: I can neither be jealous nor envious of your reputation or your fortune, which I muſt be both deſirous and proud to eſtabliſh and promote: I cannot be your rival, either in love or in buſineſs;

ſineſs; on the contrary, I want the Rays of your riſing, to reflect new luſtre upon my ſetting Light. In order to this, I ſhall analyſe you minutely, and cenſure you freely, that you may not (if poſſible) have one ſingle ſpot, when in your Meridian.

There is nothing that a young fellow, at his firſt appearance in the world, has more reaſon to dread, and, conſequently, ſhould take more pains to avoid, than having any ridicule fixed upon him. It degrades him with the moſt reaſonable part of mankind; but it ruins him with the reſt; and I have known many a man undone, by acquiring a ridiculous nick-name: I would not, for all the riches in the world, that you ſhould acquire one when you return to England. Vices and crimes excite hatred and reproach; failings, weakneſſes, and awkwardneſſes, excite ridicule; they are laid hold of, by mimicks, who, though very contemptible wretches themſelves, often, by their buffoonery, fix ridicule upon their betters. The little defects in manners, elocution, addreſs, and air, (and even of figure, though very unjuſtly) are the objects of ridicule, and the cauſes of nick-names. You cannot imagine the grief it would give me, and the prejudice it would do you, if, by way of diſtinguiſhing you from others of your name, you ſhould happen to be called Muttering Stanhope, Abſent Stanhope, Ill-bred Stanhope, or Awkward, Left-legged Stanhope: therefore, take great care to put it out of the power of Ridicule itſelf to give you any of theſe ridiculous epithets; for, if you get one, it will ſtick to you like the envenomed ſhirt. The very firſt day that I ſee you, I ſhall be able to tell you, and certainly ſhall tell you, what degree of danger you are in; and I hope, that my admonitions, as Cenſor, may prevent the cenſures of the public. Admonitions are always uſeful; is this one or not? You are the beſt judge: it is your own picture which I ſend you, drawn, at my requeſt, by a Lady at Venice: pray let me know, how far,

in your conſcience, you think it like; for there are ſome parts of it, which I wiſh may, and others, which I ſhould be ſorry were. I ſend you, literally, the copy of that part of her letter, to her friend here, which relates to you.

Tell Mr. Harte that I have this moment received his letter of the 22d, N. S. and that I approve extremely of the long ſtay you have made at Venice. I love long reſidences at Capitals; running poſt through different places is a moſt unprofitable way of travelling, and admits of no application. Adieu.

* " Selon vos ordres, j'ay ſoigneuſement éxaminé le jeune Stan-
" hope, et je crois l'avoir approfondi. En voici le portrait que je
" crois très fidéle. Il a le viſage joli, l'air ſpirituel, et le regard fin.
" Sa figure eſt à preſent trop quarrée, mais s'il grandit, comme
" il en a encore et le tems et l'étoffe, elle ſera bonne. Il a cer-
" tainement beaucoup d'acquit, et on m'aſſure qu'il ſçait à fond
" les langues ſçavantes. Pour le François, je ſçais qu'il le parle
" parfaitement bien; et l'on dit qu'il en eſt de même de l'Allemand.
" Les queſtions qu'il fait ſont judicieuſes, et marquent qu'il cherche
" à s'inſtruire. Je ne vous dirai pas qu'il cherche autant à plaire;
" puiſqu'il paroit négliger les attentions et les Graces. Il ſe pré-
" ſente mal, et n'a rien moins que l'air et la tournure aiſée et noble
" qu'il

* " In compliance to your orders, I have examined young Stanhope carefully, and
" think I have penetrated into his character. This is his portrait, which I take to be a
" faithful one. His face is pleaſing, his countenance ſenſible, and his look clever. His
" figure is at preſent rather too ſquare; but if he ſhoots up, which he has matter and
" years for, he will then be of a good ſize. He has, undoubtedly, a great fund of ac-
" quired knowledge; I am aſſured that he is maſter of the learned languages. As for
" French, I know he ſpeaks it perfectly, and I am told German, as well. The queſtions
" he aſks, are judicious, and denote a thirſt after knowledge. I cannot ſay that he
" appears equally deſirous of pleaſing, for he ſeems to neglect attentions and the Graces.
" He does not come into a room well, nor has he that eaſy, noble carriage, which would
" be

" qu'il lui faudroit. Il eſt vrai qu'il eſt encore jeune et neuf, de
" ſorte qu'on a lieu d'eſpérer que ſes exercices, qu'il n'a pas encore
" faits, et la bonne compagnie ou il eſt encore novice, le décrotte-
" ront, et lui donneront tout ce qui lui manque à preſent. Un ar-
" rangement avec quelque femme de condition et qui a du monde,
" quelque Madame de l'Urſay, eſt préciſément ce qu'il lui faut.
" Enfin j'oſe vous aſſurer qu'il a tout ce que Monſieur de Cheſter-
" field pourroit lui ſouhaiter, à l'exception des Maniéres, des Graces,
" et du ton de la bonne Compagnie, qu'il prendra ſurement avec le
" tems, et l'uſage du grand monde. Ce ſeroit bien dommage au
" moins qu'il ne les prit point, puiſqu'il mérite tant de les avoir.
" Et vous ſçavez bien de quelle importance elles ſont. Monſieur ſon
" Pere le ſçait auſſi, les poſſédant lui même comme il fait. Bref,
" ſi le petit Stanhope acquiert les Graces, il ira loin, je vous en ré-
" ponds; ſi non, il s'arrêtera court dans une belle carriére, qu'il
" pourroit autrement fournir."

You ſee by this extract of what conſequence other people think theſe things. Therefore, I hope you will no longer look upon them as trifles. It is the character of an able man to deſpiſe little things, in great buſineſs; but then he knows what things are

" be proper for him. It is true, he is as yet young, and inexperienced; one may there-
" fore reaſonably hope, that his exerciſes, which he has not yet gone thorough, and good
" company, in which he is ſtill a novice, will poliſh, and give all that is wanting to com-
" pleat him. What ſeems neceſſary for that purpoſe, would be an attachment to
" ſome woman of faſhion, and who knows the world. Some Madame de L'Urſay
" would be the proper perſon. In ſhort, I can aſſure you, that he has every thing
" which Lord Cheſterfield can wiſh him, excepting that carriage, thoſe Graces, and the
" ſtyle, uſed in the beſt company; which he will certainly acquire in time, and by
" frequenting the polite world. If he ſhould not, it would be great pity, ſince he
" ſo well deſerves to poſſeſs them. You know their importance. My Lord, his
" father, knows it too, he being maſter of them all. To conclude, if little Stanhope
" acquires the Graces, I promiſe you he will make his way; if not, he will be ſtopt in
" a courſe, the goal of which he might attain with honour."

little, and what not. He does not ſuppoſe things little, becauſe they are commonly called ſo; but by the conſequences that may or may not attend them. If gaining people's affections, and intereſting their hearts in your favour, be of conſequence, as it undoubtedly is; he knows very well, that a happy concurrence of all thoſe, commonly called, little things, Manners, Air, Addreſs, Graces, *&c.* is of the utmoſt conſequence, and will never be at reſt till he has acquired them. The world is taken by the outſide of things, and we muſt take the world as it is; you nor I cannot ſet it right. I know, at this time, a man of great quality and ſtation, who has not the parts of a porter; but raiſed himſelf to the ſtation he is in, ſingly by having a graceful figure, polite manners, and an engaging addreſs: which, by the way, he only acquired by habit; for he had not ſenſe enough to get them by reflection. Parts and habit ſhould conſpire to compleat you. You will have the habit of good company, and you have reflection in your power.

LETTER CLXXIII.

London, December the 5th, O. S. 1749.

DEAR BOY,

THOSE who ſuppoſe, that men in general act rationally, becauſe they are called rational creatures, know very little of the world; and, if they act themſelves upon that ſuppoſition, will, nine times in ten, find themſelves groſly miſtaken. That man is, *animal bipes, implume, riſibile*, I entirely agree; but for the *rationale*, I can only allow it him *in actu primo* (to talk Logic) and ſeldom *in actu ſecundo*. Thus, the ſpeculative, cloyſtered pedant, in his ſolitary cell, forms ſyſtems of things as

they ſhould be, not as they are; and writes as deciſively and abſurdly upon war, politics, manners, and characters, as that pedant talked, who was ſo kind as to inſtruct Hannibal in the art of war. Such cloſet politicians never fail to aſſign the deepeſt motives for the moſt trifling actions; inſtead of often aſcribing the greateſt actions to the moſt trifling cauſes, in which they would be much ſeldomer miſtaken. They read and write of Kings, Heroes, and Stateſmen, as never doing any thing but upon the deepeſt principles of ſound policy. But thoſe who ſee and obſerve Kings, Heroes, and Stateſmen, diſcover that they have head-achs, indigeſtions, humours, and paſſions, juſt like other people; every one of which, in their turns, determine their wills, in defiance of their reaſon. Had we only read in the Life of Alexander, that he burnt Perſepolis, it would doubtleſs have been accounted for from deep policy; we ſhould have been told, that his new conqueſt could not have been ſecured without the deſtruction of that Capital, which would have been the conſtant ſeat of cabals, conſpiracies, and revolts. But, luckily, we are informed at the ſame time, that this hero, this demi-god, this ſon and heir of Jupiter Ammon, happened to get extremely drunk with his w—e; and, by way of frolick, deſtroyed one of the fineſt cities in the world. Read men, therefore, yourſelf, not in books, but in nature. Adopt no ſyſtems, but ſtudy them yourſelf. Obſerve their weakneſſes, their paſſions, their humours, of all which, their underſtandings are, nine times in ten, the dupes. You will then know that they are to be gained, influenced, or led, much oftener by little things than by great ones; and, conſequently, you will no longer think thoſe things little, which tend to ſuch great purpoſes.

Let us apply this now to the particular object of this letter; I mean, ſpeaking in, and influencing public aſſemblies. The nature

of our conſtitution makes Eloquence more uſeful, and more neceſſary, in this country, than in any other in Europe. A certain degree of good ſenſe and knowledge is requiſite for that, as well as for every thing elſe; but beyond that, the purity of diction, the elegancy of ſtyle, the harmony of periods, a pleaſing elocution, and a graceful action, are the things which a public ſpeaker ſhould attend to the moſt; becauſe his audience certainly does, and underſtands them the beſt: or rather indeed underſtands little elſe. The late Lord Chancellor Cowper's ſtrength, as an Orator, lay by no means in his reaſonings, for he often hazarded very weak ones. But ſuch was the purity and elegancy of his ſtyle, ſuch the propriety and charms of his elocution, and ſuch the gracefulneſs of his action, that he never ſpoke without univerſal applauſe: the ears and the eyes gave him up the hearts and the underſtandings of the audience. On the contrary, the late Lord Townſhend always ſpoke materially, with argument and knowledge, but never pleaſed. Why? His diction was not only inelegant, but frequently ungrammatical, always vulgar; his cadences falſe, his voice unharmonious, and his action ungraceful. No body heard him with patience; and the young fellows uſed to joke upon him, and repeat his inaccuracies. The late Duke of Argyle, though the weakeſt reaſoner, was the moſt pleaſing ſpeaker I ever knew in my life. He charmed, he warmed, he forcibly raviſhed the audience; not by his matter certainly, but by his manner of delivering it. A moſt genteel figure, a graceful noble air, an harmonious voice, an elegancy of ſtyle, and a ſtrength of emphaſis, conſpired to make him the moſt affecting, perſuaſive, and applauded ſpeaker, I ever ſaw. I was captivated like others; but when I came home, and cooly conſidered what he had ſaid, ſtripped of all thoſe ornaments in which he had dreſſed it, I often found the matter flimzy, the arguments weak, and I was convinced of

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the power of thoſe adventitious concurring circumſtances, which ignorance of mankind only, calls trifling ones. Cicero in his Book *de Oratore*, in order to raiſe the dignity of that profeſſion, which he well knew himſelf to be at the head of, aſſerts; that a compleat Orator muſt be a compleat every thing, Lawyer, Philoſopher, Divine, &c. That would be extremely well, if it were poſſible: but man's life is not long enough; and I hold him to be the compleateſt Orator, who ſpeaks the beſt upon that ſubject which occurs; whoſe happy choice of words, whoſe lively imagination, whoſe elocution and action adorn and grace his matter; at the ſame time that they excite the attention, and engage the paſſions of his audience.

You will be of the Houſe of Commons as ſoon as you are of age; and you muſt firſt make a figure there, if you would make a figure, or a fortune, in your country. This you can never do without that correctneſs and elegancy in your own language, which you now ſeem to neglect, and which you have intirely to learn. Fortunately for you, it is to be learned. Care and obſervation will do it; but do not flatter yourſelf, that all the knowledge, ſenſe, and reaſoning in the world will ever make you a popular and applauded ſpeaker, without the ornaments and the graces of ſtyle, elocution, and action. Senſe and argument, though coarſely delivered, will have their weight in a private converſation, with two or three people of ſenſe; but in a public aſſembly they will have none, if naked and deſtitute of the advantages I have mentioned. Cardinal De Retz obſerves, very juſtly, that every numerous aſſembly is mob; influenced by their paſſions, humours, and affections, which nothing but eloquence ever did, or ever can engage. This is ſo important a conſideration for every body in this country, and more particularly for you, that I earneſtly recommend it to your moſt ſerious care and attention. Mind your diction, in whatever

language

language you either write or ſpeak; contract a habit of correctneſs and elegance. Conſider your ſtyle, even in the freeſt converſation, and moſt familiar letters. After, at leaſt, if not before, you have ſaid a thing, reflect if you could not have ſaid it better. Where you doubt of the propriety or elegancy of a word or a phraſe, conſult ſome good dead, or living authority in that language. Uſe yourſelf to tranſlate, from various languages, into Engliſh: correct thoſe tranſlations till they ſatisfy your ear, as well as your underſtanding. And be convinced of this truth, that the beſt ſenſe and reaſon in the world will be as unwelcome in a public aſſembly, without theſe ornaments, as they will in public companies, without the aſſiſtance of manners and politeneſs. If you will pleaſe people, you muſt pleaſe them in their own way: and, as you cannot make them what they ſhould be, you muſt take them as they are. I repeat it again, they are only to be taken by *agrémens*, and by what flatters their ſenſes and their hearts. Rabelais firſt wrote a moſt excellent book, which nobody liked; then, determined to conform to the public taſte, he wrote *Gargantua* and *Pantagruel*, which every body liked, extravagant as it was. Adieu.

LETTER CLXXIV.

London, December the 9th, O. S. 1749.

DEAR BOY,

IT is now above forty years ſince I have never ſpoken, nor written one ſingle word, without giving myſelf at leaſt one moment's time to conſider, whether it was a good one or a bad one, and whether I could not find out a better in its place. An unharmonious and rugged period, at this time, ſhocks my ears; and I, like all the reſt of the world, will willingly exchange, and give

give up ſome degree of rough ſenſe, for a good degree of pleaſing ſound. I will freely and truly own to you, without either vanity or falſe modeſty, that whatever reputation I have acquired, as a ſpeaker, is more owing to my conſtant attention to my diction, than to my matter, which was neceſſarily juſt the ſame of other people's. When you come into Parliament, your reputation as a ſpeaker will depend much more upon your words, and your periods, than upon the ſubject. The ſame matter occurs equally to every body of common-ſenſe, upon the ſame queſtion; the dreſſing it well, is what excites the attention and admiration of the audience.

It is in Parliament that I have ſet my heart upon your making a figure; it is there that I want to have you juſtly proud of yourſelf, and to make me juſtly proud of you. This means that you muſt be a good ſpeaker there; I uſe the word *muſt*, becauſe I know you may if you will. The vulgar, who are always miſtaken, look upon a Speaker and a Comet with the ſame aſtoniſhment and admiration, taking them both for preternatural phenomenas. This error diſcourages many young men from attempting that character; and good ſpeakers are willing to have their talent conſidered as ſomething very extraordinary, if not a peculiar gift of God to his elect. But let you and me analyſe and ſimplify this good ſpeaker; let us ſtrip him of thoſe adventitious plumes, with which his own pride, and the ignorance of others have decked him; and we ſhall find the true definition of him to be no more than this—A man of good common ſenſe, who reaſons juſtly, and expreſſes himſelf elegantly, upon that ſubject upon which he ſpeaks. There is, ſurely, no witchcraft in this. A man of ſenſe, without a ſuperior and aſtoniſhing degree of parts, will not talk nonſenſe upon any ſubject; nor will he, if he has the leaſt taſte or application, talk inelegantly. What then does all this

this mighty art and myſtery of ſpeaking in Parliament amount to? Why, no more than this. That the man who ſpeaks in the Houſe of Commons, ſpeaks in that Houſe, and to four hundred people, that opinion, upon a given ſubject, which he would make no difficulty of ſpeaking in any houſe in England, round the fire, or at table, to any fourteen people whatſoever; better judges, perhaps, and ſeverer critics of what he ſays, than any fourteen gentlemen of the Houſe of Commons.

I have ſpoken frequently in Parliament, and not always without ſome applauſe; and therefore, I can aſſure you from my experience, that there is very little in it. The elegancy of the ſtyle, and the turn of the periods, make the chief impreſſion upon the hearers. Give them but one or two round and harmonious periods in a ſpeech, which they will retain and repeat; and they will go home as well ſatisfied, as people do from an Opera, humming all the way one or two favourite tunes that have ſtruck their ears and were eaſily caught. Moſt people have ears, but few have judgment: tickle thoſe ears, and, depend upon it, you will catch their judgments, ſuch as they are.

Cicero, conſcious that he was at the top of his profeſſion, (for in his time Eloquence was a profeſſion) in order to ſet himſelf off, defines, in his Treatiſe *de Oratore*, an Orator to be ſuch a man as never was, nor never will be; and by this fallacious argument, ſays, that he muſt know every art and ſcience whatſoever, or how ſhall he ſpeak upon them? But with ſubmiſſion to ſo great an authority, my definition of an Orator is extremely different from, and I believe much truer than his. I call that man an Orator, who reaſons juſtly, and expreſſes himſelf elegantly upon whatever ſubject he treats. Problems in Geometry, Equations in Algebra, Proceſſes in Chemiſtry, and Experiments in Anatomy, are never, that I have heared of, the objects of Elo-

quence; and therefore, I humbly conceive, that a man may be a very fine ſpeaker, and yet know nothing of Geometry, Algebra, Chemiſtry, or Anatomy. The ſubjects of all Parliamentary debates, are ſubjects of common ſenſe ſingly.

Thus I write, whatever occurs to me, that I think may contribute either to form or inform you. May my labour not be in vain! and it will not, if you will but have half the concern for yourſelf, that I have for you. Adieu.

LETTER CLXXV.

London, December the 12th, O. S. 1749.

DEAR BOY,

LORD Clarendon, in his hiſtory, ſays of Mr. John Hampden, *that he had a head to contrive, a tongue to perſuade, and a hand to execute, any miſchief.* I ſhall not now enter into the juſtneſs of this character of Mr. Hampden, to whoſe brave ſtand againſt the illegal demand of ſhip-money, we owe our preſent liberties; but I mention it to you as the character, which, with the alteration of one ſingle word, *Good*, inſtead of *Miſchief*, I would have you aſpire to, and uſe your utmoſt endeavours to deſerve. The head to contrive, God muſt to a certain degree have given you; but it is in your own power greatly to improve it, by ſtudy, obſervation, and reflection. As for the *tongue to perſuade*, it wholly depends upon yourſelf; and without it the beſt head will contrive to very little purpoſe. The hand to execute, depends likewiſe, in my opinion, in a great meaſure upon yourſelf. Serious reflection will always give courage in a good cauſe; and the courage ariſing from reflection is of a much ſuperior nature to the animal and conſtitutional courage of a foot-

ſoldier. The former is ſteady and unſhaken, where the *nodus* is *dignus vindice*; the latter is oftener improperly than properly exerted, but always brutally.

The ſecond member of my text (to ſpeak eccleſiaſtically) ſhall be the ſubject of my following diſcourſe; *the tongue to perſuade.* As judicious Preachers recommend thoſe virtues, which they think that their ſeveral audiences want the moſt: ſuch as truth and continence, at Court; diſintereſtedneſs, in the City; and ſobriety, in the Country.

You muſt certainly, in the courſe of your little experience, have felt the different effects of elegant and inelegant ſpeaking. Do you not ſuffer, when people accoſt you in a ſtammering or heſitating manner; in an untuneful voice, with falſe accents and cadences; puzzling and blundering through ſoleciſms, barbariſms, and vulgariſms; miſ-placing even their bad words, and inverting all method? Does not this prejudice you againſt their matter, be it what it will; nay, even againſt their perſons? I am ſure it does me. On the other hand, Do you not feel yourſelf inclined, prepoſſeſſed, nay even engaged in favour of thoſe who addreſs you in the direct contrary manner? The effects of a correct and adorned ſtyle, of method and perſpicuity, are incredible, towards perſuaſion; they often ſupply the want of reaſon and argument; but, when uſed in the ſupport of reaſon and argument, they are irreſiſtible. The French attend very much to the purity and elegancy of their ſtyle, even in common converſation; inſomuch, that it is a character, to ſay of a man, *qu'il narre bien.* Their converſations frequently turn upon the delicacies of their language, and an Academy is employed in fixing it. The *Cruſca*, in Italy, has the ſame object; and I have met with very few Italians, who did not ſpeak their own language correctly and elegantly. How much more neceſſary is it for an Engliſhman to do ſo, who is to

ſpeak it in a public aſſembly, where the laws and liberties of his country are the ſubjects of his deliberation? The tongue that would perſuade, there, muſt not content itſelf with mere articulation. You know what pains Demoſthenes took to correct his naturally bad elocution; you know that he declaimed by the ſea-ſide in ſtorms, to prepare himſelf for the noiſe of the tumultuous aſſemblies he was to ſpeak to; and you can now judge of the correctneſs and elegancy of his ſtyle. He thought all theſe things of conſequence, and he thought right; pray do you think ſo too. It is of the utmoſt conſequence to you to be of that opinion. If you have the leaſt defect in your elocution, take the utmoſt care and pains to correct it. Do not neglect your ſtyle, whatever language you ſpeak in, or whoever you ſpeak to, were it your footman. Seek always for the beſt words and the happieſt expreſſions you can find. Do not content yourſelf with being barely underſtood; but adorn your thoughts, and dreſs them as you would your perſon; which, however well proportioned it might be, it would be very improper and indecent to exhibit naked, or even worſe dreſſed than people of your ſort are.

I have ſent you, in a packet which your Leipſig acquaintance, Duval, ſends to his correſpondent at Rome, Lord Bolingbroke's book *, which he publiſhed about a year ago. I deſire that you will read it over and over again, with particular attention to the ſtyle, and to all thoſe beauties of Oratory with which it is adorned. Till I read that book, I confeſs I did not know all the extent and powers of the Engliſh language. Lord Bolingbroke has both a tongue and a pen to perſuade; his manner of ſpeaking in private converſation, is full as elegant as his writings; whatever ſubject he either ſpeaks or writes upon, he adorns with the moſt ſplendid eloquence; not a ſtudied or laboured eloquence, but ſuch a flow-

* Letters on the Spirit of Patriotiſm, on the Idea of a Patriot King.

ing happineſs of diction, which (from care perhaps at firſt) is become ſo habitual to him, that even his moſt familiar converſations, if taken down in writing, would bear the Preſs, without the leaſt correction either as to method or ſtyle. If his conduct, in the former part of his life, had been equal to all his natural and acquired talents, he would moſt juſtly have merited the epithet of all-accompliſhed. He is himſelf ſenſible of his paſt errors: thoſe violent paſſions, which ſeduced him in his youth, have now ſubſided by age; and, take him as he is now, the character of all-accompliſhed is more his due, than any man's I ever knew in my life.

But he has been a moſt mortifying inſtance of the violence of human paſſions, and of the weakneſs of the moſt exalted human reaſon. His virtues and his vices, his reaſon and his paſſions, did not blend themſelves by a gradation of tints, but formed a ſhining and ſudden contraſt.

Here the darkeſt, there the moſt ſplendid colours, and both rendered more ſhining from their proximity. Impetuoſity, exceſs, and almoſt extravagancy, characteriſed not only his paſſions, but even his ſenſes. His youth was diſtinguiſhed by all the tumult and ſtorm of pleaſures, in which he moſt licentiouſly triumphed, diſdaining all decorum. His fine imagination has often been heated and exhauſted with his body, in celebrating and deifying the proſtitute of the night; and his convivial joys were puſhed to all the extravagancy of frantic Bacchanals. Thoſe paſſions were interrupted but by a ſtronger, Ambition. The former impaired both his conſtitution and his character, but the latter deſtroyed both his fortune and his reputation.

He has noble and generous ſentiments, rather than fixed reflected principles of good-nature and friendſhip; but they are more violent than laſting, and ſuddenly and often varied to their oppoſite

oppoſite extremes, with regard even to the ſame perſons. He receives the common attentions of civility as obligations, which he returns with intereſt; and reſents with paſſion the little inadvertencies of human nature, which he repays with intereſt too. Even a difference of opinion upon a Philoſophical ſubject, would provoke, and prove him no practical Philoſopher, at leaſt.

Notwithſtanding the diſſipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almoſt univerſal knowledge, which, from the cleareſt and quickeſt conception, and happieſt memory, that ever man was bleſſed with, he always carries about him. It is his pocket-money, and he never has occaſion to draw upon a book for any ſum. He excels more particularly in Hiſtory, as his hiſtorical works plainly prove. The relative Political and Commercial intereſts of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how ſteadily he has purſued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and diſtinguiſhed himſelf in buſineſs; and his penetration was almoſt intuition. I am old enough to have heared him ſpeak in Parliament. And I remember, that, though prejudiced againſt him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he made the worſe "appear the better cauſe." All the internal and external advantages and talents of an Orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the pureſt and moſt florid diction, with the juſteſt metaphors, and happieſt images, had raiſed him to the poſt of Secretary at War, at four-and-twenty years old; an age at which others are hardly thought fit for the ſmalleſt employments.

During his long exile in France, he applied himſelf to ſtudy

with his characteriſtical ardour; and there he formed, and chiefly executed, the plan of a great Philoſophical work. The common bounds of human knowledge are too narrow for his warm and aſpiring imagination. He muſt go, *extra flamantia mœnia Mundi*, and explore the unknown and unknowable regions of Metaphyſics; which open an unbounded field for the excurſions of an ardent imagination; where endleſs conjectures ſupply the defect of unattainable knowledge, and too often uſurp both its name and its influence.

He has had a very handſome perſon, with a moſt engaging addreſs in his air and manners: he has all the dignity and good-breeding which a man of quality ſhould or can have, and which ſo few, in this country, at leaſt, really have.

He profeſſes himſelf a Deiſt; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly ſuppoſed) the immortality of the ſoul, and a future ſtate.

Upon the whole, of this extraordinary man, what can we ſay, but alas, poor human nature!

In your deſtination, you will have frequent occaſions to ſpeak in public; to Princes and States, abroad; to the Houſe of Commons, at home: judge then, whether Eloquence is neceſſary for you or not; not only common Eloquence, which is rather free from faults, than adorned by beauties; but the higheſt, the moſt ſhining degree of Eloquence. For God's ſake, have this object always in your view, and in your thoughts. Tune your tongue early to perſuaſion; and let no jarring, diſſonant accents ever fall from it. Contract an habit of ſpeaking well, upon every occaſion, and neglect yourſelf in no one. Eloquence and good-breeding, alone, with an exceeding ſmall degree of parts and knowledge, will carry a man a great way; with your parts and knowledge, then, how far will they not carry you? Adieu.

LETTER

LETTER CLXXVI.

London, December the 16th, O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you ſafely arrived and well ſettled at Rome, after the uſual diſtreſſes and accidents of a winter journey; which are very proper to teach you patience. Your ſtay there, I look upon as a very important period of your life; and I do believe, that you will fill it up well. I hope you will employ the mornings diligently with Mr. Harte, in acquiring weight; and the evenings in the beſt companies at Rome, in acquiring luſtre. A formal, dull father, would recommend to you to plod out the evenings, too, at home over a book, by a dim taper; but I recommend to you the evenings for your pleaſures, which are as much a part of your education, and almoſt as neceſſary a one, as your morning ſtudies. Go to whatever aſſemblies or *ſpectacles* people of faſhion go to, and, when you are there, do as they do. Endeavour to outſhine thoſe, who ſhine there the moſt; get the *Garbo*, the *Gentilezza*, the *Leggiadria* of the Italians; make love to the moſt impertinent beauty of condition that you meet with, and be gallant with all the reſt. Speak Italian, right or wrong, to every body; and if you do but laugh at yourſelf firſt, for your bad Italian, nobody elſe will laugh at you for it. That is the only way of ſpeaking it perfectly; which I expect you will do, becauſe I am ſure you may, before you leave Rome. View the moſt curious remains of antiquity, with a claſſical ſpirit; and they will clear up to you many paſſages of the claſſical authors: particularly the Trajan and Antonine Columns; where you find the warlike inſtruments,

the

the dreſſes, and the triumphal ornaments of the Romans. Buy alſo the prints and explanations of all thoſe reſpectable remains of Roman grandeur, and compare them with the originals. Moſt young travellers are contented with a general view of thoſe things, ſay they are very fine, and then go about their buſineſs. I hope you will examine them in a very different way. *Approfondiſſez* every thing you ſee or hear; and learn, if you can, the *why* and the *wherefore*. Inquire into the meaning and the objects of the innumerable proceſſions, which you will ſee at Rome at this time. Aſſiſt at all the ceremonies, and know the reaſon, or at leaſt the pretences of them; and, however abſurd they may be, ſee and ſpeak of them with great decency. Of all things, I beg of you not to herd with your own countrymen, but to be always either with the Romans, or with the foreign Miniſters reſiding at Rome. You are ſent abroad to ſee the manners and characters, and learn the languages, of foreign countries; and not to converſe with Engliſh, in Engliſh; which would defeat all thoſe ends. Among your graver company, I recommend (as I have done before) the Jeſuits to you; whoſe learning and addreſs will both pleaſe and improve you: inform yourſelf, as much as you can, of the hiſtory, policy, and practice of that ſociety, from the time of its founder, Ignatius of Loyola, who was himſelf a mad-man. If you would know their morality, you will find it fully and admirably ſtated, in *Les Lettres d'un Provincial*, by the famous Monſieur Paſcal; and it is a book very well worth your reading. Few people ſee what they ſee, or hear what they hear; that is, they ſee and hear ſo inattentively and ſuperficially, that they are very little the better for what they do ſee and hear. This, I dare ſay, neither is, nor will be your caſe. You will underſtand, reflect upon, and conſequently retain, what you ſee and hear. You have ſtill two years good, but no more, to form your character in the world de-

ciſively;

ciſively; for, within two months after your arrival in England, it will be finally and irrevocably determined, one way or another, in the opinion of the public. Devote, therefore, theſe two years to the purſuit of perfection; which ought to be every body's object, though in ſome particulars unattainable: thoſe who ſtrive and labour the moſt, will come the neareſt to it. But, above all things, aim at it, in the two important arts of ſpeaking, and pleaſing; without them, all your other talents are maimed and crippled. They are the wings upon which you muſt ſoar above other people; without them you will only crawl with the dull maſs of mankind. Prepoſſeſſed by your Air, Addreſs, and Manners, perſuade by your tongue; and you will eaſily execute, what your head has contrived. I deſire that you will ſend me very minute accounts from Rome; not of what you ſee, but of who you ſee: of your pleaſures and entertainments. Tell me what companies you frequent moſt, and how you are received. *Mi dica anche ſe l'Italiano va bene, e ſe lo parla facilmente; ma in ogni caſo biſogna parlarlo ſempre per potere al fine parlarlo bene e pulito. Le donne l'inſegnano meglio aſſai dei maeſtri. Addio Caro Ragazzo, ſi ricordi del Garbo, della Gentilezza, e della Leggiadria: coſe tante neceſſarie ad un Cavaliero.*

LETTER CLXXVII.

London, December the 19th, O. S. 1749.

DEAR BOY,

THE knowledge of mankind is a very uſeful knowledge for every body; a moſt neceſſary one for you, who are deſtined to an active, public life. You will have to do with all ſorts of characters; you ſhould, therefore, know them thoroughly, in

order to manage them ably. This knowledge is not to be gotten ſyſtematically; you muſt acquire it yourſelf, by your own obſervation and ſagacity: I will give you ſuch hints as I think may be uſeful land-marks in your intended progreſs.

I have often told you (and it is moſt true) that, with regard to mankind, we muſt not draw general concluſions from certain particular principles, though, in the main, true ones. We muſt not ſuppoſe, that, becauſe a man is a rational animal, he will, therefore, always act rationally; or, becauſe he has ſuch or ſuch a predominant paſſion, that he will act invariably and conſequentially in the purſuit of it. No: We are complicated machines; and though we have one main ſpring, that gives motion to the whole, we have an infinity of little wheels, which, in their turns, retard, precipitate, and ſometimes ſtop that motion. Let us exemplify. I will ſuppoſe Ambition to be (as it commonly is) the predominant paſſion of a Miniſter of State; and I will ſuppoſe that Miniſter to be an able one. Will he, therefore, invariably purſue the object of that predominant paſſion? May I be ſure that he will do ſo and ſo, becauſe he ought? Nothing leſs. Sickneſs, or low ſpirits, may damp this predominant paſſion; humour and peeviſhneſs may triumph over it; inferior paſſions may, at times, ſurprize it, and prevail. Is this ambitious Stateſman amorous? Indiſcreet and unguarded confidences, made in tender moments, to his wife or his miſtreſs, may defeat all his ſchemes. Is he avaricious? Some great lucrative object, ſuddenly preſenting itſelf, may unravel all the work of his ambition. Is he paſſionate? Contradiction and provocation (ſometimes, it may be, too, artfully intended) may extort raſh and inconſiderate expreſſions, or actions, deſtructive of his main object. Is he vain, and open to flattery? An artful, flattering favourite may miſlead him; and even lazineſs may, at certain moments, make him neglect or

omit the neceſſary ſteps to that height which he wants to arrive at. Seek firſt, then, for the predominant paſſion of the character which you mean to engage and influence, and addreſs yourſelf to it; but without defying or deſpiſing the inferior paſſions: get them in your intereſt too, for now and then they will have their turns. In many caſes, you may not have it in your power to contribute to the gratification of the prevailing paſſion; then take the next beſt to your aid. There are many avenues to every man; and, when you cannot get at him through the great one, try the ſerpentine ones, and you will arrive at laſt.

There are two inconſiſtent paſſions, which, however, frequently accompany each other, like man and wife; and which, like man and wife, too, are commonly clogs upon each other. I mean Ambition and Avarice: the latter is often the true cauſe of the former; and then is the predominant paſſion. It ſeems to have been ſo in Cardinal Mazarin; who did any thing, ſubmitted to any thing, and forgave any thing, for the ſake of plunder. He loved and courted Power like an uſurer; becauſe it carried Profit along with it. Whoever ſhould have formed his opinion, or taken his meaſures, ſingly, from the ambitious part of Cardinal Mazarin's character, would have found himſelf often miſtaken. Some, who had found this out, made their fortunes by letting him cheat them at play. On the contrary, Cardinal Richelieu's prevailing paſſion ſeems to have been Ambition, and his immenſe riches, only the natural conſequences of that Ambition gratified; and yet, I make no doubt, but that Ambition had now and then its turn with the former, and Avarice with the latter. Richelieu (by the way) is ſo ſtrong a proof of the inconſiſtency of human nature, that I cannot help obſerving to you, that, while he abſolutely governed both his King and his Country, and was, in a great degree, the arbiter of the fate of all Europe,

he was more jealous of the great reputation of Corneille, than of the power of Spain; and more flattered with being thought (what he was not) the beſt Poet, than with being thought (what he certainly was) the greateſt Stateſman in Europe; and affairs ſtood ſtill, while he was concerting the criticiſm upon the *Cid*. Could one think this poſſible, if one did not know it to be true? Though men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual, that no two are exactly alike; and no one, at all times, like himſelf. The ableſt man will, ſometimes, do weak things; the proudeſt man, mean things; the honeſteſt man, ill things; and the wickedeſt man, good ones. Study individuals, then; and if you take (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes, till you have attended to, and diſcovered, the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the Honeſteſt Man of the world: do not diſpute it; you might be thought envious or ill-natured: but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation, in his power. This honeſt man may happen to be your rival in power, in intereſt, or in love; three paſſions that often put honeſty to moſt ſevere trials, in which it is too often caſt: but firſt analyſe this Honeſt Man yourſelf; and then, only, you will be able to judge, how far you may, or may not, with ſafety, truſt him.

Women are much more like each other than men; they have, in truth, but two paſſions, Vanity and Love: theſe are their univerſal characteriſtics. An Aggripina may ſacrifice them to Ambition, or a Meſſalina to Luſt; but thoſe inſtances are rare; and, in general, all they ſay, and all they do, tends to the gratification of their Vanity, or their Love. He who flatters them moſt,

pleaſes them beſt; and they are moſt in love with him, who they think is the moſt in love with them. No adulation is too ſtrong for them; no aſſiduity too great; no ſimulation of paſſion too groſs: as, on the other hand, the leaſt word or action, that can poſſibly be conſtrued into a ſlight or contempt, is unpardonable, and never forgotten. Men are, in this reſpect, tender too, and will ſooner forgive an injury than an inſult. Some men are more captious than others; ſome are always wrong-headed: but every man living has ſuch a ſhare of Vanity, as to be hurt by marks of ſlight and contempt. Every man does not pretend to be a Poet, a Mathematician, or a Stateſman, and conſidered as ſuch; but every man pretends to common ſenſe, and to fill his place in the world with common decency; and, conſequently, does not eaſily forgive thoſe negligences, inattentions, and ſlights, which ſeem to call in queſtion, or utterly deny him both theſe pretenſions.

Suſpect, in general, thoſe who remarkably affect any one virtue; who raiſe it above all others, and who, in a manner, intimate that they poſſeſs it excluſively. I ſay ſuſpect them; for they are commonly impoſtors: but do not be ſure that they are always ſo; for I have ſometimes known Saints really religious, Bluſterers really brave, Reformers of manners really honeſt, and Prudes really chaſte. Pry into the receſſes of their hearts yourſelf, as far as you are able, and never implicitly adopt a character upon common fame; which, though generally right as to the great outlines of characters, is always wrong in ſome particulars.

Be upon your guard againſt thoſe, who, upon very ſlight acquaintance, obtrude their unaſked and unmerited friendſhip and confidence upon you; for they probably cram you with them only for their own eating: but, at the ſame time, do not roughly reject them upon that general ſuppoſition. Examine further, and ſee whether

whether thoſe unexpected offers flow from a warm heart and a ſilly head, or from a deſigning head and a cold heart; for Knavery and Folly have often the ſame ſymptoms. In the firſt caſe, there is no danger in accepting them, *valeant quantum valere poſſunt*. In the latter caſe, it may be uſeful to ſeem to accept them, and artfully to turn the battery upon him who raiſed it.

There is an incontinency of friendſhip among young fellows, who are aſſociated by their mutual pleaſures only; which has, very frequently, bad conſequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and poſſibly a little too much wine, vow, and really mean at the time, eternal friendſhips to each other, and indiſcreetly pour out their whole ſouls in common, and without the leaſt reſerve. Theſe confidences are as indiſcreetly repeated, as they were made: or new pleaſures, and new places, ſoon diſſolve this ill-cemented connection; and then very ill uſes are made of theſe raſh confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the ſocial and convivial joy and feſtivity that become youth. Truſt them with your love-tales, if you pleaſe; but keep your ſerious views ſecret. Truſt thoſe only to ſome tried friend, more experienced than yourſelf, and who, being in a different walk of life from you, is not likely to become your rival; for I would not adviſe you to depend ſo much upon the heroic virtue of mankind, as to hope, or believe, that your competitor will ever be your friend, as to the object of that competition.

Theſe are reſerves and cautions very neceſſary to have, but very imprudent to ſhow; the *volto ſciolto* ſhould accompany them. Adieu.

LETTER

LETTER CLXXVIII.

DEAR BOY,

GREAT talents, and great virtues (if you ſhould have them) will procure you the reſpect and the admiration of mankind; but it is the leſſer talents, the *leniores virtutes*, which muſt procure you their love and affection. The former, unaſſiſted and unadorned by the latter, will extort praiſe; but will, at the ſame time, excite both fear and envy; two ſentiments abſolutely incompatible with love and affection.

Ceſar had all the great vices, and Cato all the great virtues, that men could have. But Ceſar had the *leniores virtutes*, which Cato wanted; and which made him beloved, even by his enemies, and gained him the hearts of mankind, in ſpight of their reaſon; while Cato was not even beloved by his friends, notwithſtanding the eſteem and reſpect which they could not refuſe to his virtues; and, I am apt to think, that if Ceſar had wanted, and Cato poſſeſſed, thoſe *leniores virtutes*, the former would not have attempted (at leaſt with ſucceſs) and the latter could have protected, the liberties of Rome. Mr. Addiſon, in his Cato, ſays of Ceſar (and I believe with truth)

Curſe on his virtues, they've undone his country.

By which he means, thoſe leſſer, but engaging virtues, of gentleneſs, affability, complaiſance, and good-humour. The knowledge of a Scholar, the courage of a Hero, and the virtue of a Stoic, will be admired; but if the knowledge be accompanied with arrogance, the courage with ferocity, and the virtue with inflexible ſeverity, the man will never be loved. The heroiſm of

Charles.

Charles XII. of Sweden (if his brutal courage deſerves that name) was univerſally admired, but the man no where beloved. Whereas Henry IV. of France, who had full as much courage, and was much longer engaged in wars, was generally beloved upon account of his leſſer and ſocial virtues. We are all ſo formed, that our underſtandings are generally the *dupes* of our hearts, that is, of our paſſions; and the ſureſt way to the former, is through the latter, which muſt be engaged by the *leniores virtutes* alone, and the manner of exerting them. The inſolent civility of a proud man, is (for example) if poſſible, more ſhocking than his rudeneſs could be; becauſe he ſhows you, by his manner, that he thinks it mere condeſcenſion in him; and that his goodneſs alone beſtows upon you, what you have no pretence to claim. He intimates his protection, inſtead of his friendſhip, by a gracious nod, inſtead of an uſual bow; and rather ſignifies his conſent that you may, than his invitation that you ſhould ſit, walk, eat, or drink with him.

The coſtive liberality of a purſe-proud man, inſults the diſtreſſes it ſometimes relieves; he takes care to make you feel your own misfortunes, and the difference between your ſituation and his; both which he inſinuates to be juſtly merited: yours, by your folly, his, by his wiſdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it you, but he inflicts it upon you; and is (if poſſible) more deſirous to ſhow you your own ignorance, than his own learning. Such manners as theſe, not only in the particular inſtances which I have mentioned, but likewiſe in all others, ſhock and revolt that little pride and vanity, which every man has in his heart; and obliterate in us the obligation for the favour conferred, by reminding us of the motive which produced, and the manner which accompanied it.

Theſe

Theſe faults point out their oppoſite perfections, and your own good ſenſe will naturally ſuggeſt them to you.

But beſides theſe leſſer virtues, there are, what may be called the leſſer talents or accompliſhments, which are of great uſe to adorn and recommend all the greater; and the more ſo, as all people are judges of the one, and but few are of the other. Every body feels the impreſſion, which an engaging addreſs, an agreeable manner of ſpeaking, and an eaſy politeneſs, makes upon them: and they prepare the way for the favourable reception of their betters. Adieu.

LETTER CLXXIX.

London, December the 26th, O. S. 1749.

MY DEAR FRIEND,

THE New-year is the ſeaſon, in which cuſtom ſeems more particularly to authoriſe civil and harmleſs Lies, under the name of compliments. People reciprocally profeſs wiſhes, which they ſeldom form; and concern, which they ſeldom feel. This is not the caſe between you and me, where truth leaves no room for compliments.

Dii tibi dent annos, de te nam cætera ſumes; was ſaid formerly to one, by a man who certainly did not think it. With the variation of one word only, I will with great truth ſay it to you. I will make the firſt part conditional, by changing, in the ſecond, the *nam* into *ſi*. May you live, as long as you are fit to live, but no longer! or, may you rather die, before you ceaſe to be fit to live, than after! My true tenderneſs for you, makes me think more of the manner, than of the length of your life, and forbids me to wiſh it prolonged, by a ſingle day, that ſhould bring guilt,

reproach, and ſhame upon you. I have not malice enough in my nature, to wiſh that to my greateſt enemy. You are the principal object of all my cares, the only object of all my hopes: I have now reaſon to believe, that you will reward the former, and anſwer the latter; in that caſe, may you live long, for you muſt live happy; *de te nam cætera ſumes*. Conſcious virtue is the only ſolid foundation of all happineſs; for riches, power, rank, or whatever, in the common acceptation of the word, is ſuppoſed to conſtitute happineſs, will never quiet, much leſs cure, the inward pangs of guilt. To that main wiſh, I will add, thoſe of the good old nurſe of Horace, in his Epiſtle to Tibullus: *Sapere*, you have it in a good degree already. *Et fari ut poſſit quæ ſentiat*. Have you that? More, much more, is meant by it, than common ſpeech, or mere articulation. I fear that ſtill remains to be wiſhed for, and I earneſtly wiſh it you. *Gratia* and *Fama* will inevitably accompany the above-mentioned qualifications. The *Valetudo* is the only one that is not in your own power, Heaven alone can grant it you, and may it do ſo abundantly! As for the *mundus victus*, *non deficiente crumenâ*, do you deſerve, and I will provide them.

It is with the greateſt pleaſure that I conſider the fair proſpect which you have before you. You have ſeen, read, and learned more, at your age, than moſt young fellows have done at two or three and twenty. Your deſtination is a ſhining one, and leads to rank, fortune, and diſtinction. Your education has been calculated for it; and, to do you juſtice, that education has not been thrown away upon you. You want but two things, which do not want conjuration, but only care, to acquire; Eloquence and Manners. That is, the graces of ſpeech and the graces of behaviour. You may have them; they are as much in your power, as powdering your hair is: and will you let the want of them obſcure (as it

certainly will do) that ſhining proſpect which preſents itſelf to you? I am ſure you will not. They are the ſharp end, the point, of the nail that you are driving, which muſt make way firſt, for the larger and more ſolid parts to enter. Suppoſing your moral character as pure, and your knowledge as ſound, as I really believe them both to be; you want nothing for that perfection, which I have ſo conſtantly wiſhed you, and taken ſo much pains to give you, but Eloquence and Politeneſs. A man, who is not born with a poetical genius, can never be a Poet, or, at beſt, an extreme bad one: but every man, who can ſpeak at all, can ſpeak elegantly and correctly, if he pleaſes, by attending to the beſt Authors and Orators; and, indeed, I would adviſe thoſe, who do not ſpeak elegantly, not to ſpeak at all; for, I am ſure, they will get more by their ſilence than by their ſpeech. As for Politeneſs; whoever keeps good company, and is not polite, muſt have formed a reſolution, and take ſome pains not to be ſo; otherwiſe he would naturally and inſenſibly take the air, the addreſs, and the turn of thoſe he converſes with. You will, probably, in the courſe of this year, ſee as great a variety of good company, in the ſeveral Capitals you will be at, as in any one year of your life; and conſequently muſt (I ſhould hope) catch ſome of their manners, almoſt whether you will or not; but, as I dare ſay that you will endeavour to do it, I am convinced you will ſucceed, and that I ſhall have the pleaſure of finding you, at your return here, one of the beſt-bred men in Europe.

I imagine, that when you receive my letters, and come to thoſe parts of them which relate to Eloquence and Politeneſs, you ſay, or at leaſt think, What, will he never have done upon thoſe two ſubjects? Has he not ſaid all he can ſay upon them? Why the ſame thing over and over again?—If you do think or ſay ſo, it muſt proceed from your not yet knowing the infinite im-

portance of thoſe two accompliſhments; which I cannot recommend to you too often, nor inculcate too ſtrongly. But if, on the contrary, you are convinced of the utility, or rather the neceſſity, of thoſe two accompliſhments, and are determined to acquire them, my repeated admonitions are only unneceſſary; and I grudge no trouble, which can poſſibly be of the leaſt uſe to you.

I flatter myſelf, that your ſtay at Rome will go a great way towards anſwering all my views: I am ſure it will, if you employ your time, and your whole time, as you ſhould. Your firſt morning hours, I would have you devote to your graver ſtudies, with Mr. Harte; the middle part of the day, I would have employed in ſeeing Things; and the evenings, in ſeeing People. You are not, I hope, of a lazy, inactive turn, in either body or mind; and, in that caſe, the day is full long enough for every thing; eſpecially at Rome, where it is not the faſhion, as it is here, and at Paris, to imbezzle at leaſt half of it at table. But if, by accident, two or three hours are ſometimes wanting for ſome uſeful purpoſe, borrow them from your ſleep. Six, or at moſt ſeven hours ſleep is, for a conſtancy, as much as you or any body can want: more is only lazineſs and dozing; and is, I am perſuaded, both unwholeſome and ſtupefying. If, by chance, your buſineſs, or your pleaſures, ſhould keep you up till four or five o'clock in the morning, I would adviſe you, however, to riſe exactly at your uſual time, that you may not loſe the precious morning hours; and that the want of ſleep may force you to go to bed earlier the next night. This is what I was adviſed to do, when very young, by a very wiſe man; and what, I aſſure you, I always did, in the moſt diſſipated part of my life. I have very often gone to bed at ſix in the morning, and roſe, notwithſtanding, at eight; by which means I got many hours, in the morning,

morning, that my companions loſt; and the want of ſleep obliged me to keep good hours the next, or at leaſt the third night. To this method I owe the greateſt part of my reading; for, from twenty to forty, I ſhould certainly have read very little, if I had not been up while my acquaintances were in bed. Know the true value of time; ſnatch, ſeize, and enjoy every moment of it. No idleneſs, no lazineſs, no procraſtination: never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Penſionary De Witt; who, by ſtrictly following it, found time, not only to do the whole buſineſs of the Republic, but to paſs his evenings at aſſemblies and ſuppers, as if he had had nothing elſe to do or think of.

Adieu, my dear friend (for ſuch I ſhall call you, and as ſuch I ſhall, for the future, live with you). For I diſclaim all titles which imply an authority, that, I am perſuaded, you will never give me occaſion to exerciſe.

Multos, et felices, moſt ſincerely, to Mr. Harte.

LETTER CLXXX.

London, January the 8th, O. S. 1750.

DEAR BOY,

I Have ſeldom or never written to you upon the ſubject of Religion and Morality: your own reaſon, I am perſuaded, has given you true notions of both; they ſpeak beſt for themſelves; but, if they wanted aſſiſtance, you have Mr. Harte at hand, both for precept and example: to your own reaſon, therefore, and to Mr. Harte, ſhall I refer you, for the Reality of both; and confine myſelf, in this letter, to the decency, the utility, and the neceſſity, of ſcrupulouſly preſerving the Appearances of both. When I ſay

the

the Appearances of religion, I do not mean that you ſhould talk or act like a Miſſionary, or an Enthuſiaſt, nor that you ſhould take up a controverſial cudgel, againſt whoever attacks the ſect you are of; this would be both uſeleſs, and unbecoming your age: but I mean that you ſhould by no means ſeem to approve, encourage, or applaud, thoſe libertine notions, which ſtrike at religions equally, and which are the poor thread-bare topics of half Wits, and minute Philoſophers. Even thoſe who are ſilly enough to laugh at their jokes, are ſtill wiſe enough to diſtruſt and deteſt their characters: for, putting moral virtues at the higheſt, and religion at the loweſt, religion muſt ſtill be allowed to be a collateral ſecurity, at leaſt, to Virtue; and every prudent man will ſooner truſt to two ſecurities than to one. Whenever, therefore, you happen to be in company with thoſe pretended *Eſprits forts*, or with thoughtleſs libertines, who laugh at all religion, to ſhow their wit, or diſclaim it, to compleat their riot; let no word or look of yours intimate the leaſt approbation; on the contrary, let a ſilent gravity expreſs your diſlike: but enter not into the ſubject, and decline ſuch unprofitable and indecent controverſies. Depend upon this truth, That every man is the worſe looked upon, and the leſs truſted, for being thought to have no religion; in ſpite of all the pompous and ſpecious epithets he may aſſume, of *Eſprit fort*, Free-thinker, or Moral Philoſopher; and a wiſe Atheiſt (if ſuch a thing there is) would, for his own intereſt, and character in this world, pretend to ſome religion.

Your moral character muſt be not only pure, but, like Cæſar's wife, unſuſpected. The leaſt ſpeck, or blemiſh, upon it, is fatal. Nothing degrades and vilifies more, for it excites and unites deteſtation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil;

evil; to maintain that they are merely local, and depend entirely upon the cuſtoms and faſhions of different countries: nay, there are ſtill, if poſſible, more unaccountable wretches; I mean, thoſe who affect to preach and propagate ſuch abſurd and infamous notions, without believing them themſelves. Theſe are the devil's hypocrites. Avoid, as much as poſſible, the company of ſuch people; who reflect a degree of diſcredit, and infamy, upon all who converſe with them. But as you may, ſometimes, by accident, fall into ſuch company, take great care that no complaiſance, no good-humour, no warmth of feſtal mirth, ever make you ſeem even to acquieſce, much leſs to approve or applaud, ſuch infamous doctrines. On the other hand; do not debate, nor enter into ſerious argument, upon a ſubject ſo much below it: but content yourſelf with telling theſe *Apoſtles*, that you know they are not ſerious; that you have a much better opinion of them than they would have you have; and that, you are very ſure, they would not practiſe the doctrine they preach. But put your private mark upon them, and ſhun them for ever afterwards.

There is nothing ſo delicate as your Moral character, and nothing which it is your intereſt ſo much to preſerve pure. Should you be ſuſpected of Injuſtice, Malignity, Perfidy, Lying, &c. all the parts and knowledge in the world will never procure you eſteem, friendſhip, or reſpect. A ſtrange concurrence of circumſtances has ſometimes raiſed very bad men to high ſtations; but they have been raiſed like criminals to a pillory, where their perſons and their crimes, by being more conſpicuous, are only the more known, the more deteſted, and the more pelted and inſulted. If, in any caſe whatſoever, affectation and oſtentation are pardonable, it is in the caſe of morality; though, even there, I would not adviſe you to a phariſaical pomp of virtue. But I will recommend

mend to you a moſt ſcrupulous tenderneſs for your moral character, and the utmoſt care not to ſay or do the leaſt thing, that may, ever ſo ſlightly, taint it. Show yourſelf, upon all occaſions, the advocate, the friend, but not the bully, of Virtue. Colonel Chartres, whom you have certainly heard of, (who was, I believe, the moſt notorious blaſted raſcal in the world, and who had, by all ſorts of crimes, amaſſed immenſe wealth) was ſo ſenſible of the diſadvantage of a bad character, that I heard him once ſay, in his impudent, profligate manner, that, though he would not give one farthing for Virtue, he would give ten thouſand pounds for a character; becauſe he ſhould get a hundred thouſand pounds by it: whereas he was ſo blaſted that he had no longer an opportunity of cheating people. Is it poſſible then that an honeſt man can neglect, what a wiſe rogue would purchaſe ſo dear?

There is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, ſometimes fall, from miſtaken notions of ſkill, dexterity, and ſelf-defence; I mean Lying: though it is inſeparably attended with more infamy and loſs than any other. The prudence and neceſſity of often concealing the truth, inſenſibly ſeduces people to violate it. It is the only art of mean capacities, and the only refuge of mean ſpirits. Whereas concealing the truth, upon proper occaſions, is as prudent and as innocent, as telling a lie, upon any occaſion, is infamous and fooliſh. I will ſtate you a caſe in your own department. Suppoſe you are employed at a foreign Court, and that the Miniſter of that Court is abſurd or impertinent enough to aſk you what your inſtructions are; Will you tell him a lie; which, as ſoon as found out, and found out it certainly will be, muſt deſtroy your credit, blaſt your character, and render you uſeleſs there? No. Will you tell him the truth then, and betray your truſt? As certainly, No. But you will anſwer, with firmneſs, That

you are ſurprized at ſuch a queſtion; that you are perſuaded he does not expect an anſwer to it; but that, at all events, he certainly will not have one. Such an anſwer will give him confidence in you; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honeſt and fair advantages. But if, in negotiations, you are looked upon as a liar, and a trickſter, no confidence will be placed in you, nothing will be communicated to you, and you will be in the ſituation of a man who has been burned in the cheek; and who, from that mark, cannot afterwards get an honeſt livelihood if he would, but muſt continue a thief.

Lord Bacon, very juſtly, makes a diſtinction between Simulation and Diſſimulation; and allows the latter rather than the former: but ſtill obſerves, that they are the weaker ſort of Politicians, who have recourſe to either. A man who has ſtrength of mind, and ſtrength of parts, wants neither of them. *Certainly* (ſays he) *the ableſt men that ever were, have all had an openneſs and frankneſs of dealing, and a name of certainty and veracity; but then, they were like horſes well managed; for they could tell, paſſing well, when to ſtop, or turn: and at ſuch times, when they thought the caſe indeed required ſome diſſimulation, if then they uſed it, it came to paſs, that the former opinion ſpread abroad, of their good faith and clearneſs of dealing, made them almoſt inviſible.* There are people who indulge themſelves in a ſort of lying, which they reckon innocent, and which in one ſenſe is ſo; for it hurts no body but themſelves. This ſort of lying is the ſpurious offſpring of vanity, begotten upon folly: theſe people deal in the marvellous; they have ſeen ſome things that never exiſted; they have ſeen other things which they never really ſaw, though they did exiſt, only becauſe they were thought worth ſeeing. Has any thing remarkable been ſaid or done in any place, or in any company? they immediately preſent

and declare themſelves eye or ear witneſſes of it. They have done feats themſelves, unattempted, or at leaſt unperformed, by others. They are always the heroes of their own fables; and think that they gain conſideration, or at leaſt preſent attention, by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of diſtruſt: for one muſt naturally conclude, that he who will tell any lie from idle vanity, will not ſcruple telling a greater for intereſt. Had I really ſeen any thing ſo very extraordinary as to be almoſt incredible, I would keep it to myſelf, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is moſt certain, that the reputation of chaſtity is not ſo neceſſary for a woman, as that of veracity is for a man: and with reaſon: for it is poſſible for a woman to be virtuous, though not ſtrictly chaſte: but it is not poſſible for a man to be virtuous without ſtrict veracity. The ſlips of the poor women are ſometimes mere bodily frailties; but a lie in a man is a vice of the mind, and of the heart. For God's ſake, be ſcrupulouſly jealous of the purity of your moral character; keep it immaculate, unblemiſhed, unſullied; and it will be unſuſpected. Defamation and calumny never attack, where there is no weak place; they magnify, but they do not create.

There is a very great difference between that purity of character, which I ſo earneſtly recommend to you; and the Stoical gravity and auſterity of character, which I do by no means recommend to you. At your age, I would no more wiſh you to be a Cato, than a Clodius. Be, and be reckoned, a man of pleaſure, as well as a man of buſineſs. Enjoy this happy and giddy time of your life; ſhine in the pleaſures, and in the company of people of your own age. This is all to be done, and indeed only can be done, without the leaſt taint to the purity of your moral character: for thoſe miſtaken young fellows, who think to ſhine by an impious or immoral licentiouſ-

neſs, ſhine only from their ſtinking, like corrupted fleſh in the dark. Without this purity, you can have no dignity of character; and, without dignity of character, it is impoſſible to riſe in the world. You muſt be reſpectable, if you will be reſpected. I have known people ſlattern away their character, without really polluting it; the conſequence of which has been, that they have become innocently contemptible; their merit has been dimmed, their pretenſions unregarded, and all their views defeated. Character muſt be kept bright, as well as clean. Content yourſelf with mediocrity in nothing. In purity of character, and in politeneſs of manners, labour to excel all, if you wiſh to equal many. Adieu.

LETTER CLXXXI.

London, January the 11th, O. S. 1750.

MY DEAR FRIEND,

YESTERDAY I received a letter from Mr. Harte, of the 31ſt December, N. S. which I will anſwer ſoon; and for which I deſire you to return him my thanks now. He tells me two things, that give me great ſatisfaction; one is, that there are very few Engliſh at Rome; the other is, that you frequent the beſt foreign companies. This laſt is a very good ſymptom; for a man of ſenſe is never deſirous to frequent thoſe companies, where he is not deſirous to pleaſe, or where he finds that he diſpleaſes. It will not be expected in thoſe companies, that, at your age, you ſhould have the *Garbo*, the *Diſinvoltura*, and the *Leggiadria* of a man of five-and-twenty, who has been long uſed to keep the beſt companies; and therefore do not be diſcouraged, and think yourſelf either ſlighted or laughed at, becauſe you ſee others, older

and more uſed to the world, eaſier, more familiar; and, conſequently, rather better received in thoſe companies than yourſelf. In time your turn will come; and if you do but ſhow an inclination, a deſire to pleaſe, though you ſhould be embarraſſed, or even err in the means, (which muſt neceſſarily happen to you at firſt) yet the will (to uſe a vulgar expreſſion) will be taken for the deed; and people, inſtead of laughing at you, will be glad to inſtruct you. Good-ſenſe can only give you the great outlines of good-breeding; but obſervation and uſage can alone give you the delicate touches, and the fine colouring. You will naturally endeavour to ſhow the utmoſt reſpect to people of certain ranks and characters, and, conſequently, you will ſhow it; but the proper, the delicate manner of ſhowing that reſpect, nothing but obſervation and time can give.

I remember, that when, with all the awkwardneſs and ruſt of Cambridge about me, I was firſt introduced into good company, I was frightened out of my wits. I was determined to be, what I thought, civil; I made fine low bows, and placed myſelf below every body; but when I was ſpoken to, or attempted to ſpeak myſelf, *obſtupui, ſteteruntque comæ, et vox faucibus hæſit.* If I ſaw people whiſper, I was ſure it was at me; and I thought myſelf the ſole object, of either the ridicule or the cenſure of the whole company: who, God knows, did not trouble their heads about me. In this way I ſuffered, for ſome time, like a criminal at the Bar; and ſhould certainly have renounced all polite company for ever, if I had not been ſo convinced of the abſolute neceſſity of forming my manners upon thoſe of the beſt companies, that I determined to perſevere, and ſuffer any thing, or every thing, rather than not compaſs that point. Inſenſibly it grew eaſier to me; and I began not to bow ſo ridiculouſly low, and to anſwer queſtions without great heſitation or ſtammering:

if, now and then, ſome charitable people, ſeeing my embarraſſment, and being *deſœuvré* themſelves, came and ſpoke to me, I conſidered them as angels ſent to comfort me; and that gave me a little courage. I got more ſoon afterwards, and was intrepid enough to go up to a fine woman, and tell her that I thought it a warm day; ſhe anſwered me, very civilly, that ſhe thought ſo too; upon which the converſation ceaſed, on my part, for ſome time, till ſhe, good-naturedly reſuming it, ſpoke to me thus; "I ſee your embarraſſment, and I am ſure that the few words you "ſaid to me, coſt you a great deal; but do not be diſcouraged "for that reaſon, and avoid good company. We ſee that you "deſire to pleaſe, and that is the main point; you want only the "manner, and you think that you want it ſtill more than you do. "You muſt go through your noviciate before you can profeſs "good-breeding; and, if you will be my Novice, I will preſent "you to my acquaintance as ſuch."

You will eaſily imagine how much this ſpeech pleaſed me, and how awkwardly I anſwered it; I hemm'd once or twice (for it gave me a bur in my throat) before I could tell her, that I was very much obliged to her; that it was true, that I had a great deal of reaſon to diſtruſt my own behaviour, not being uſed to fine company; and that I ſhould be proud of being her Novice, and receiving her inſtructions. As ſoon as I had fumbled out this anſwer, ſhe called up three or four people to her, and ſaid, * *Sçavez vous* (for ſhe was a foreigner, and I was abroad) *que j'ai entrepris ce jeune homme, et qu'il le faut raſſurer? Pour moi, je crois en avoir fait la conquête, car il s'eſt émancipé dans*

"*le*

* "Do you know that I have undertaken this young man, and he muſt be en-
"couraged? As for me, I think I have made a conqueſt of him; for he juſt now
"ventured to tell me, altho' tremblingly, that it is warm. You will aſſiſt me in
"poliſhing;

le moment au point de me dire, en tremblant, qu'il faiſoit chaud. Il faut que vous m'aidiez à le dérouiller. Il lui faut néceſſairement une paſſion, et s'il ne m'en juge pas digne, nous lui en chercherons quelque autre. Au reſte, mon Novice, n'allez pas vous encanailler avec des filles d'Opéra, et des Comédiennes qui vous épargneront les fraix et du Sentiment et de la Politeſſe, mais qui vous en couteront bien plus à tout autre égard. Je vous le dis encore ; ſi vous vous encanaillez vous êtes perdu, mon ami. Ces Malheureuſes ruineront et vôtre fortune, et vôtre ſanté, corromperont vos mœurs, et vous n'aurez jamais le ton de la bonne compagnie. The company laughed at this lecture, and I was ſtunned with it. I did not know whether ſhe was ſerious or in jeſt. By turns I was pleaſed, aſhamed, encouraged, and dejected. But when I found, afterwards, that both ſhe, and thoſe to whom ſhe had preſented me, countenanced and protected me in company, I gradually got more aſſurance, and began not to be aſhamed of endeavouring to be civil. I copied the beſt maſters, at firſt ſervilely, afterwards more freely, and at laſt, I joined habit and invention.

All this will happen to you, if you perſevere in the deſire of pleaſing, and ſhining as a Man of the World; that part of your character is the only one, about which I have at preſent the leaſt doubt. I cannot entertain the leaſt ſuſpicion of your moral character; your learned character is out of queſtion. Your polite character is now the only remaining object that gives me the leaſt

" poliſhing him. He muſt neceſſarily have a paſſion for ſomebody; if he does not
" think me worthy of being the object, we will ſeek out ſome other. However, my
" Novice, do not diſgrace yourſelf by frequenting Opera girls and Actreſſes; who will
" not require of you Sentiments and Politeneſs, but will be your ruin in every reſpect.
" I repeat it to you, my friend, if you ſhould get into low, mean company, you will be
" undone. Thoſe Creatures will deſtroy your fortune and your health, corrupt your
" morals, and you will never acquire the ſtyle of good company."

anxiety;

anxiety; and you are now in the right way of finiſhing it. Your conſtant colliſion with good company will, of courſe, ſmooth and poliſh you. I could wiſh that you would ſay, to the five or ſix men or women with whom you are the moſt acquainted, That you are ſenſible, that, from youth and inexperience, you muſt make many miſtakes in good-breeding; that you beg of them to correct you, without reſerve, wherever they ſee you fail; and that you ſhall take ſuch admonitions as the ſtrongeſt proofs of their friendſhip. Such a confeſſion and application will be very engaging to thoſe to whom you make them. They will tell others of them, who will be pleaſed with that diſpoſition, and, in a friendly manner, tell you of any little ſlip or error. The Duke de Nivernois * would, I am ſure, be charmed, if you dropped ſuch a thing to him; adding, that you loved to addreſs yourſelf always to the beſt maſters. Obſerve alſo, the different modes of good-breeding of ſeveral nations, and conform yourſelf to them reſpectively. Uſe an eaſy civility with the French, more ceremony with the Italians, and ſtill more with the Germans; but let it be without embarraſſment, and with eaſe. Bring it, by uſe, to be habitual to you; for, if it ſeems unwilling and forced, it will never pleaſe. *Omnis Ariſtippum decuit Color, et Res.* Acquire an eaſineſs and verſatility of manners, as well as of mind; and, like the Cameleon, take the hue of the company you are with.

There is a ſort of veteran women of condition, who, having lived always in the *grand monde*, and having poſſibly had ſome gallantries, together with the experience of five-and-twenty or thirty years, form a young fellow better than all the rules that can be given him. Theſe women, being paſt their bloom, are extremely flattered by the leaſt attention from a young fellow;

* At that time Embaſſador from the Court of France, at Rome.

and

and they will point out to him thoſe manners and *attentions* that pleaſed and engaged them, when they were in the pride of their youth and beauty. Wherever you go, make ſome of thoſe women your friends; which a very little matter will do. Aſk their advice, tell them your doubts or difficulties, as to your behaviour: but take great care not to drop one word of their experience; for experience implies age, and the ſuſpicion of age, no woman, let her be ever ſo old, ever forgives.

I long for your picture, which Mr. Harte tells me is now drawing. I want to ſee your countenance, your air, and even your dreſs; the better they all three are, the better; I am not wiſe enough to deſpiſe any one of them. Your dreſs, at leaſt, is in your own power, and I hope that you mind it to a proper degree. Yours, Adieu.

LETTER CLXXXII.

London, January the 18th, O. S. 1750.

MY DEAR FRIEND,

I Conſider the ſolid part of your little edifice as ſo near being finiſhed and completed, that my only remaining care is about the embelliſhments; and that muſt now be your principal care too. Adorn yourſelf with all thoſe graces and accompliſhments, which, without ſolidity, are frivolous; but without which, ſolidity is, to a great degree, uſeleſs. Take one man, with a very moderate degree of knowledge, but with a pleaſing figure, a prepoſſeſſing addreſs, graceful in all that he ſays and does, polite, *liant*, and, in ſhort, adorned with all the leſſer talents; and take another man, with ſound ſenſe and profound knowledge, but without the above-

mentioned

mentioned advantages; the former will not only get the better of the latter, in every purſuit of every *kind*, but in truth there will be no ſort of competition between them. But can every man acquire theſe advantages? I ſay Yes, if he pleaſe; ſuppoſing he is in a ſituation, and in circumſtances, to frequent good company. Attention, obſervation, and imitation, will moſt infallibly do it. When you ſee a man, whoſe firſt *abord* ſtrikes you, prepoſſeſſes you in his favour, and makes you entertain a good opinion of him, you do not know why: analyſe that *abord*, and examine, within yourſelf, the ſeveral parts that compoſed it; and you will generally find it to be the reſult, the happy aſſemblage of modeſty unembarraſſed, reſpect without timidity, a genteel, but unaffected attitude of body and limbs, an open, chearful, but unſmirking countenance, and a dreſs, by no means negligent, and yet not foppiſh. Copy him, then, not ſervilely, but as ſome of the greateſt maſters of painting have copied others; inſomuch, that their copies have been equal to the originals, both as to beauty and freedom. When you ſee a man, who is univerſally allowed to ſhine as an agreeable, well-bred man, and a fine gentleman, (as for example, the Duke de Nivernois) attend to him, watch him carefully; obſerve in what manner he addreſſes himſelf to his ſuperiors, how he lives with his equals, and how he treats his inferiors. Mind his turn of converſation, in the ſeveral ſituations of morning viſits, the table, and the evening amuſements. Imitate, without mimicking him; and be his duplicate, but not his ape. You will find that he takes care never to ſay or do any thing, that can be conſtrued into a ſlight, or a negligence; or that can, in any degree, mortify people's vanity and ſelf-love: on the contrary, you will perceive that he makes people pleaſed with him, by making them firſt pleaſed with themſelves: he ſhows reſpect, regard, eſteem, and attention, where they are ſeve-

rally proper; he ſows them with care, and he reaps them in plenty.

Theſe amiable accompliſhments are all to be acquired by uſe and imitation; for we are, in truth, more than half what we are, by imitation. The great point is, to chuſe good models, and to ſtudy them with care. People inſenſibly contract, not only the air, the manners, and the vices, of thoſe with whom they commonly converſe, but their virtues too, and even their way of thinking. This is ſo true, that I have known very plain underſtandings catch a certain degree of wit, by conſtantly converſing with thoſe who had a great deal. Perſiſt, therefore, in keeping the beſt company, and you will inſenſibly become like them; but if you add attention and obſervation, you will very ſoon be one of them. This inevitable contagion of company, ſhows you the neceſſity of keeping the beſt, and avoiding all other; for in every one, ſomething will ſtick. You have hitherto, I confeſs, had very few opportunities of keeping polite company. Weſtminſter ſchool is, undoubtedly, the ſeat of illiberal manners and brutal behaviour. Leipſig, I ſuppoſe, is not the ſeat of refined and elegant manners. Venice, I believe, has done ſomething; Rome, I hope, will do a great deal more; and Paris will, I dare ſay, do all that you want: always ſuppoſing, that you frequent the beſt companies, and in the intention of improving and forming yourſelf; for, without that intention, nothing will do.

I here ſubjoin a liſt of all thoſe neceſſary, ornamental accompliſhments (without which, no man living can either pleaſe, or riſe in the world) which hitherto I fear you want, and which only require your care and attention to poſſeſs.

To ſpeak elegantly, whatever language you ſpeak in; without which, nobody will hear you with pleaſure, and, conſequently, you will ſpeak to very little purpoſe.

An agreeable and diſtinct elocution; without which nobody will hear you with patience: this, every body may acquire, who is not born with ſome imperfection in the organs of ſpeech. You are not; and therefore it is wholly in your power. You need take much leſs pains for it than Demoſthenes did.

A diſtinguiſhed politeneſs of manners and addreſs; which common ſenſe, obſervation, good company, and imitation, will infallibly give you, if you will accept of it.

A genteel carriage, and graceful motions, with the air of a man of faſhion. A good dancing-maſter, with ſome care on your part, and ſome imitation of thoſe who excel, will ſoon bring this about.

To be extremely clean in your perſon, and perfectly well dreſſed, according to the faſhion, be that what it will. Your negligence of your dreſs, while you were a ſchool-boy, was pardonable, but would not be ſo now.

Upon the whole, take it for granted, that, without theſe accompliſhments, all you know, and all you can do, will avail you very little. Adieu.

LETTER CLXXXIII.

London, January the 25th, O. S. 1750.

MY DEAR FRIEND,

IT is ſo long ſince I have heard from you, that I ſuppoſe Rome engroſſes every moment of your time; and if it engroſſes it in the manner I could wiſh, I willingly give up my ſhare of it. I would rather *prodeſſe quam conſpici.* Put out your time but to good intereſt; and I do not deſire to borrow much

of it. Your ſtudies, the reſpectable remains of antiquity, and your evenings amuſements, cannot, and indeed ought not, to leave you much time to write. You will probably never ſee Rome again; and therefore you ought to ſee it well now: by ſeeing it well, I do not mean only the buildings, ſtatues, and paintings; though they undoubtedly deſerve your attention: but I mean ſeeing into the conſtitution and government of it. But theſe things certainly occur to your own common ſenſe.

How go your pleaſures at Rome? Are you in faſhion there; that is, do you live with the people who are? The only way of being ſo yourſelf, in time. Are you domeſtic enough in any conſiderable houſe to be called *le petit Stanhope?* Has any woman of faſhion and good-breeding taken the trouble of abuſing and laughing at you amicably to your face? Have you found a good *décrotteuſe?* For thoſe are the ſteps by which you muſt riſe to politeneſs. I do not preſume to aſk if you have any attachment, becauſe I believe you will not make me your *Confident*; but this I will ſay eventually, that if you have one, *il faut bien païer d'attentions et de petits ſoins*, if you would have your ſacrifice propitiouſly received. Women are not ſo much taken by beauty as men are, but prefer thoſe men who ſhow them the moſt attention.

* Would you engage the lovely fair?
With gentleſt manners treat her;
With tender looks and graceful air,
In ſofteſt accents greet her.

Verſe were but vain, the Muſes fail,
Without the Graces aid;
The God of verſe could not prevail
To ſtop the flying maid.

* Theſe three ſtanzas are the late Earl of Cheſterfield's

Attention by attentions gain,
And merit care by cares;
So ſhall the nymph reward your pain,
And Venus crown your prayers.

Probatum eſt.

A man's addreſs and manner, weighs much more with them than his beauty; and, without them, the *Abbati* and the *Monſignori* will get the better of you. This addreſs and manner ſhould be exceedingly reſpectful, but at the ſame time eaſy, and unembarraſſed. Your chit-chat or *entregent* with them, neither can, nor ought to be very ſolid; but you ſhould take care to turn and dreſs up your trifles prettily, and make them every now and then convey indirectly ſome little piece of flattery. A fan, a ribband, or a head-dreſs, are great materials for gallant diſſertations, to one who has got *le ton léger et aimable de la bonne compagnie.* At all events, a man had better talk too much to women, than too little; they take ſilence for dullneſs, unleſs where they think that the paſſion they have inſpired, occaſions it; and in that caſe they adopt the notion, that

Silence in love betrays more woe,
Than words, though ne'er ſo witty;
The beggar that is dumb, we know,
Deſerves a double pity.

A propos of this ſubject; What progreſs do you make in that language, in which Charles the Vth ſaid, that he would chuſe to ſpeak to his miſtreſs? Have you got all the tender diminutives, in *etta*, *ina*, and *ettina*; which, I preſume, he alluded to? You already poſſeſs, and, I hope, take care not to forget, that language which he reſerved for his horſe. You are abſolutely maſter,

maſter, too, of that language, in which he ſaid he would converſe with men; French. But, in every language, pray attend carefully to the choice of your words, and to the turn of your expreſſion. Indeed, it is a point of very great conſequence. To be heard with ſucceſs, you muſt be heard with pleaſure: words are the dreſs of thoughts; which ſhould no more be preſented in rags, tatters, and dirt, than your perſon ſhould. By the way; Do you mind your perſon and your dreſs ſufficiently? Do you take great care of your teeth? Pray have them put in order by the beſt operator at Rome. Are you be-laced, be-powdered, and be-feathered, as other young fellows are, and ſhould be? At your age, *il faut du brillant, et même un peu de fracas, mais point de médiocre, il faut un air vif, aiſé et noble. Avec les hommes, un maintien reſpectueux et en même tems reſpectable; avec les femmes, un caquet léger enjoué, et badin, mais toujours fort poli.*

To give you an opportunity of exerting your talents, I ſend you, here incloſed, a letter of recommendation from Monſieur Villettes, to Madame de Simonetti at Milan; a woman of the firſt faſhion and conſideration there: and I ſhall, in my next, ſend you another, from the ſame perſon, to Madame Clerici, at the ſame place. As theſe two Ladies' houſes are the reſort of all the people of faſhion at Milan, thoſe two recommendations will introduce you to them all. Let me know, in due time, if you have received theſe two letters, that I may have them renewed, in caſe of accidents.

Adieu, my dear friend! Study hard; divert yourſelf heartily: diſtinguiſh, carefully, between the pleaſures of a man of faſhion, and the vices of a ſcoundrel: purſue the former, and abhor the latter, like a man of ſenſe.

LETTER

LETTER CLXXXIV.

London, February the 5th, O. S. 1750.

MY DEAR FRIEND,

VERY few people are good œconomiſts of their Fortune, and ſtill fewer of their Time; and yet, of the two, the latter is the moſt precious. I heartily wiſh you to be a good œconomiſt of both; and you are now of an age to begin to think ſeriouſly of thoſe two important articles. Young people are apt to think that they have ſo much time before them, that they may ſquander what they pleaſe of it, and yet have enough left; as very great fortunes have frequently ſeduced people to a ruinous profuſion. Fatal miſtakes, always repented of, but always too late! Old Mr. Lowndes, the famous Secretary of the Treaſury, in the reigns of King William, Queen Anne, and King George the Firſt, uſed to ſay, *take care of the pence, and the pounds will take care of themſelves.* To this maxim, which he not only preached, but practiſed, his two grandſons, at this time, owe the very conſiderable fortunes that he left them.

This holds equally true as to Time; and I moſt earneſtly recommend to you the care of thoſe minutes and quarters of hours, in the courſe of the day, which people think too ſhort to deſerve their attention; and yet, if ſummed up at the end of the year, would amount to a very conſiderable portion of time. For example: you are to be at ſuch a place at twelve, by appointment; you go out at eleven, to make two or three viſits firſt; thoſe perſons are not at home: inſtead of ſauntering away that intermediate time at a coffee-houſe, and poſſibly alone; return home, write a letter, beforehand, for the enſuing poſt, or take up a good book, I do not mean Deſcartes, Mallebranche, Locke, or Newton, by

way

way of dipping; but ſome book of rational amuſement; and detached pieces, as Horace, Boileau, Waller, La Bruyere, *&c.* This will be ſo much time ſaved, and by no means ill employed. Many people loſe a great deal of time by reading: for they read frivolous and idle books; ſuch as the abſurd Romances of the two laſt centuries; where characters, that never exiſted, are inſipidly diſplayed, and ſentiments, that were never felt, pompouſly deſcribed. The oriental ravings and extravagancies of the Arabian Nights, and Mogul Tales. Or, the new flimſy *brochures* that now ſwarm in France, of Fairy Tales, *Réflexions ſur le Cœur et l'Eſprit*, *Métaphyſique de l'Amour*, *Analyſe des beaux Sentiments*; and ſuch ſort of idle frivolous ſtuff, that nouriſhes and improves the mind juſt as much as whipped cream would the body. Stick to the beſt eſtabliſhed books in every language; the celebrated Poets, Hiſtorians, Orators, or Philoſophers. By theſe means (to uſe a city metaphor) you will make fifty *per cent.* of that time, of which others do not make above three or four, or probably nothing at all.

Many people loſe a great deal of their time by lazineſs; they loll and yawn in a great chair, tell themſelves that they have not time to begin any thing then, and that it will do as well another time. This is a moſt unfortunate diſpoſition, and the greateſt obſtruction to both knowledge and buſineſs. At your age, you have no right nor claim to lazineſs; I have, if I pleaſe, being *emeritus*. You are but juſt liſted in the world, and muſt be active, diligent, indefatigable. If ever you propoſe commanding with dignity, you muſt ſerve up to it with diligence. Never put off till to-morrow what you can do to-day.

Diſpatch is the ſoul of buſineſs; and nothing contributes more to Diſpatch, than Method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow.

Fix

Fix one certain hour and day in the week for your accompts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their reſpective claſſes, ſo that you may inſtantly have recourſe to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be in a conſiſtent and conſecutive courſe, and not in that deſultory and immethodical manner, in which many people read ſcraps of different authors, upon different ſubjects. Keep a uſeful and ſhort common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read Hiſtory without having maps, and a chronological book, or tables, lying by you, and conſtantly recurred to; without which, Hiſtory is only a confuſed heap of facts. One method more I recommend to you, by which I have found great benefit, even in the moſt diſſipated part of my life; that is, to riſe early, and at the ſame hour every morning, how late ſoever you may have ſate up the night before. This ſecures you an hour or two, at leaſt, of reading or reflection, before the common interruptions of the morning begin; and it will ſave your conſtitution, by forcing you to go to bed early, at leaſt, one night in three.

You will ſay, it may be, as many young people would, that all this order and method is very troubleſome, only fit for dull people, and a diſagreeable reſtraint upon the noble ſpirit and fire of youth. I deny it; and aſſert, on the contrary, that it will procure you, both more time and more taſte for your pleaſures; and, ſo far from being troubleſome to you, that, after you have purſued it a month, it would be troubleſome to you to lay it aſide. Buſineſs whets the appetite, and gives a taſte to pleaſures, as exerciſe does to food: and buſineſs can never be done without method: it raiſes the ſpirits for pleaſures; and a

ſpectacle, a ball, an aſſembly, will much more ſenſibly affect a man who has employed, than a man who has loſt, the preceding part of the day; nay, I will venture to ſay, that a fine lady will ſeem to have more charms, to a man of ſtudy or buſineſs, than to a ſaunterer. The ſame liſtleſſneſs runs through his whole conduct, and he is as inſipid in his pleaſures, as inefficient in every thing elſe.

I hope you earn your pleaſures, and conſequently taſte them; for, by the way, I know a great many men, who call themſelves Men of Pleaſure, but who, in truth, have none. They adopt other people's, indiſcriminately, but without any taſte of their own. I have known them often inflict exceſſes upon themſelves, becauſe they thought them genteel; though they ſate as awkwardly upon them as other people's clothes would have done. Have no pleaſures but your own, and then you will ſhine in them. What are yours? Give me a ſhort hiſtory of them. *Tenez vous votre coin a table, et dans les bonnes compagnies? y brillez vous du coté de la politeſſe, de l'enjoüement, du badinage? Etes vous galant? Filez vous le parfait amour? Eſt-il queſtion de fléchir par vos ſoins et par vos attentions les rigueurs de quelque fiére Princeſſe?* You may ſafely truſt me; for, though I am a ſevere cenſor of Vice and Folly, I am a friend and advocate for Pleaſures, and will contribute all in my power to yours.

There is a certain dignity to be kept up in pleaſures, as well as in buſineſs. In love, a man may loſe his heart with dignity; but if he loſes his noſe, he loſes his character into the bargain. At table, a man may, with decency; have a diſtinguiſhing palate; but indiſcriminate voraciouſneſs degrades him to a glutton. A man may play with decency; but if he games he is diſgraced. Vivacity and wit make a man ſhine in company; but trite jokes and loud laughter, reduce him to a buffoon. Every virtue, they ſay, has its kindred vice; every pleaſure, I am ſure, has its neighbouring diſgrace. Mark carefully, therefore, the line that ſepa-

rates

rates them, and rather ſtop a yard ſhort, than ſtep an inch beyond it.

I wiſh to God that you had as much pleaſure in following my advice, as I have in giving it you; and you may the eaſier have it, as I give you none that is inconſiſtent with your pleaſure. In all that I ſay to you, it is your intereſt alone that I conſider: truſt to my experience; you know you may to my affection. Adieu.

I have received no letter yet, from you or Mr. Harte.

LETTER CLXXXV.

London, February the 8th, O. S. 1750.

MY DEAR FRIEND,

YOU have, by this time, I hope and believe, made ſuch a progreſs in the Italian language, that you can read it with eaſe; I mean, the eaſy books in it: and indeed, in that, as well as in every other language, the eaſieſt books are generally the beſt; for, whatever author is obſcure and difficult, in his own language, certainly does not think clearly. This is, in my opinion, the caſe of a celebrated Italian author; to whom the Italians, from the admiration they have of him, have given the epithet of *il divino*; I mean, *Dante*. Though I formerly knew Italian extremely well, I could never underſtand him; for which reaſon, I had done with him, fully convinced that he was not worth the pains neceſſary to underſtand him.

The good Italian authors are, in my mind, but few; I mean, authors of invention; for there are, undoubtedly, very good Hiſtorians, and excellent Tranſlators. The two Poets worth your reading, and, I was going to ſay, the only two, are

Taſſo and Arioſto. Taſſo's *Gieruſalemme Liberata*, is altogether unqueſtionably a fine Poem, though it has ſome low, and many falſe thoughts in it: and Boileau very juſtly makes it the mark of a bad taſte, to compare *le Clinquant du Taſſe, a l'Or de Virgile.* The image, with which he adorns the introduction of his Epic Poem, is low and diſguſting; it is that of a froward, ſick, puking child, who is deceived into a doſe of neceſſary phyſic by *du bon bon.* The verſes are theſe.

Coſi all' egro fanciul porgiamo aſperſi
Di ſoavi licor gli orli del vaſo:
Succhi amari ingannato intanto ei beve,
E dall' inganno ſuo vita riceve.

However, the Poem, with all its faults about it, may juſtly be called a fine one.

If fancy, imagination, invention, deſcription, &c. conſtitute a Poet, Arioſto is, unqueſtionably, a great one. His Orlando, it is true, is a medley of lies and truths, ſacred and profane, wars, loves, enchantments, giants, mad heroes, and adventurous damſels: but then, he gives it you very fairly for what it is, and does not pretend to put it upon you for the true *Epopée*, or Epic Poem. He ſays,

Le Donne, i Cavalier, l'arme, gli amori
Le corteſie, l'audaci impreſe, io canto.

The connections of his ſtories are admirable, his reflections juſt, his ſneers and ironies incomparable, and his painting excellent. When Angelica, after having wandered over half the world alone with Orlando, pretends, notwithſtanding,

—— ch'el fior virginal coſi avea ſalvo,
Come ſelo portò dal matern' alvo

The

The Author adds, very gravely,

Forſe era ver, ma non però credibile
A chi del ſenſo ſuo foſſe Signore.

Aſtolpho's being carried to the moon, by St. John, in order to look for Orlando's loſt wits, at the end of the 34th book, and the many loſt things that he finds there, is a moſt happy extravagancy, and contains, at the ſame time, a great deal of ſenſe. I would adviſe you to read this Poem with attention. It is, alſo, the ſource of half the tales, novels, and plays, that have been written ſince.

The *Paſtor Fido* of Guarini is ſo celebrated, that you ſhould read it; but in reading it, you will judge of the great propriety of the characters. A parcel of ſhepherds and ſhepherdeſſes, with the *true paſtoral ſimplicity*, talk metaphyſics, epigrams, *concetti*, and quibbles, by the hour, to each other.

The *Aminta del Taſſo*, is much more what it is intended to be, a Paſtoral; the ſhepherds, indeed, have their *concetti*, and their antitheſes; but are not quite ſo ſublime and abſtracted as thoſe in *Paſtor Fido*. I think that you will like it much the beſt of the two.

Petrarca is, in my mind, a ſing-ſong love-ſick Poet; much admired, however, by the Italians: but an Italian, who ſhould think no better of him than I do, would certainly ſay, that he deſerved his *Laura* better than his *Lauro*; and that wretched quibble would be reckoned an excellent piece of Italian wit.

The Italian Proſe-writers, (of invention I mean) which I would recommend to your acquaintance, are *Machiavello*, and *Bocaccio*; the former, for the eſtabliſhed reputation which he has acquired, of a conſummate Politician, whatever my own private ſentiments may be of either his politics or his morality: the latter, for

his great invention, and for his natural and agreeable manner of telling his ſtories.

Guicciardini, Bentivoglio, Davila, *&c.* are excellent Hiſtorians, and deſerve being read with attention. The nature of Hiſtory checks, a little, the flights of Italian imaginations; which, in works of invention, are very high indeed. Tranſlations curb them ſtill more; and their tranſlations of the Claſſics are incomparable; particularly the firſt ten, tranſlated in the time of Leo the Xth, and inſcribed to him, under the title of the *Collana*. That original *Collana*, has been lengthened ſince; and, if I miſtake not, conſiſts, now, of one hundred and ten volumes.

From what I have ſaid, you will eaſily gueſs, that I meaned to put you upon your guard; and not to let your fancy be dazzled and your taſte corrupted, by the *concetti*, the quaintneſſes, and falſe thoughts, which are too much the characteriſtics of the Italian and Spaniſh authors. I think you are in no great danger, as your taſte has been formed upon the beſt ancient models; the Greek and Latin authors of the beſt ages, who indulge themſelves in none of the puerilities I have hinted at. I think I may ſay, with truth, that true wit, ſound taſte, and good ſenſe, are now as it were engroſſed by France and England. Your old acquaintances the Germans, I fear, are a little below them; and your new acquaintances, the Italians, are a great deal too much above them. The former, I doubt, crawl a little; the latter, I am ſure, very often fly out of ſight.

I recommended to you, a good many years ago, and I believe you then read, *La maniére de bien penſer dans les ouvrages d'eſprit, par le Pere Bouhours*; and I think it is very well worth your reading again, now that you can judge of it better. I do not know any book that contributes more to form a true taſte; and you find there, into the bargain, the moſt celebrated paſſages, both of the

ancients and the moderns; which refreſh your memory with what you have formerly read in them ſeparately. It is followed by a book much of the ſame ſize, by the ſame author, entitled, *Suite des Penſées ingénieuſes.*

To do juſtice to the beſt Engliſh and French authors; they have not given into that falſe taſte; they allow no thoughts to be good, that are not juſt, and founded upon truth. The Age of Lewis XIV. was very like the Auguſtan; Boileau, Moliere, la Fontaine, Racine, *&c.* eſtabliſhed the true, and expoſed the falſe taſte. The reign of King Charles II. (meritorious in no other reſpect) baniſhed falſe taſte out of England, and proſcribed Puns, Quibbles, Acroſtics, *&c.* Since that, falſe wit has renewed its attacks, and endeavoured to recover its loſt empire, both in England and France; but without ſucceſs: though, I muſt ſay, with more ſucceſs in France than in England. Addiſon, Pope, and Swift, having vigorouſly defended the rights of good ſenſe; which is more than can be ſaid of their cotemporary French authors; who have of late had a great tendency to *le faux brillant, le rafinement, et l'entortillement.* And Lord Roſcommon would be more in the right now, than he was then, in ſaying, that

> The Engliſh bullion of one ſterling line,
> Drawn to French wire, would through whole pages ſhine.

Loſe no time, my dear child, I conjure you, in forming your taſte, your manners, your mind, your every thing: you have but two years time to do it in; for, whatever you are, to a certain degree, at twenty, you will be, more or leſs, all the reſt of your life. May it be a long and happy one! Adieu.

LETTER

LETTER CLXXXVI.

London, February the 22d, O. S. 1750.

MY DEAR FRIEND,

IF the Italian of your letter to Lady Chesterfield was all your own, I am very well satisfied with the progress which you have made in that language in so short a time; according to that gradation, you will, in a very little time more, be master of it. Except at the French Embassador's, I believe you hear only Italian spoke; for the Italians speak very little French; and that little, generally very ill. The French are even with them, and generally speak Italian as ill; for I never knew a Frenchman in my life who could pronounce the Italian *ce ci*, or *ge gi*. Your desire of pleasing the Roman Ladies will of course give you, not only the desire, but the means, of speaking to them elegantly in their own language. The Princess Borghese, I am told, speaks French both ill, and unwillingly; and therefore you should make a merit to her of your application to her language. She is, by a kind of prescription (a longer than she would probably wish) at the head of the *beau monde* at Rome; and can, consequently, establish or destroy a young fellow's fashionable character. If she declares him *amabile e leggiadro*, others will think him so, or, at least, those who do not, will not dare to say so. There are in every great town some such women, whose rank, beauty, and fortune have conspired to place them at the head of the fashion. They have generally been gallant, but within certain decent bounds. Their gallantries have taught, both them and their admirers, good-breeding; without which they could keep up no dignity; but would be vilified by those very gallantries which put them in vogue. It is with these women, as with Ministers and Favourites at Court; they

decide

decide upon faſhion and characters, as theſe do of fortunes and preferments. Pay particular court, therefore, wherever you are, to theſe female ſovereigns of the *beau monde:* their recommendation is a paſſport through all the realms of politeneſs. But then, remember that they require minute, officious attentions. You ſhould, if poſſible, gueſs at, and anticipate, all their little fancies and inclinations; make yourſelf familiarly and domeſtically uſeful to them, by offering yourſelf for all their little commiſſions, and aſſiſting in doing the honours of their houſes, and entering with ſeeming unction into all their little grievances, buſtles, and views; for they are always buſy. If you are once *ben ficcato* at the Palazzo Borgheſe, you will ſoon be in faſhion at Rome; and being in faſhion, will ſoon faſhion you; for that is what you muſt now think of very ſeriouſly.

I am ſorry that there is no good dancing-maſter at Rome, to form your exterior air and carriage; which, I doubt, are not yet the genteeleſt in the world. But you may, and I hope you will, in the mean time, obſerve the air and carriage of thoſe who are reckoned to have the beſt, and form your own upon them. Eaſe, gracefulneſs, and dignity, compoſe the air and addreſs of a Man of Faſhion; which is as unlike the affected attitudes and motions of a *petit maitre*, as it is to the awkward, negligent, clumſy, and ſlouching manner of a booby.

I am extremely pleaſed with the account Mr. Harte has given me of the allotment of your time at Rome. Thoſe five hours every morning, which you employ in ſerious ſtudies with Mr. Harte, are laid out with great intereſt, and will make you rich all the reſt of your life. I do not look upon the ſubſequent morning hours, which you paſs with your *Cicerone*, to be ill diſpoſed of; there is a kind of connection between them: and your evening diverſions, in good company, are, in their way, as

uſeful and neceſſary. This is the way for you to have both weight and luſtre in the world; and this is the object which I always had in view in your education.

Adieu, my friend! Go on and proſper.

Mr. Grevenkop has juſt received Mr. Harte's letter of the 19th, N. S.

LETTER CLXXXVII.

London, March the 8th, O. S, 1750.

YOUNG as you are, I hope you are in haſte to live; by living, I mean living with luſtre and honour to yourſelf, with utility to ſociety; doing, what may deſerve to be written, or writing what may deſerve to be read: I ſhould wiſh both. Thoſe who conſider life in that light, will not idly laviſh one moment. The preſent moments are the only ones we are ſure of, and as ſuch the moſt valuable; but yours are doubly ſo, at your age; for the credit, the dignity, the comfort, and the pleaſure of all your future moments, depend upon the uſe you make of your preſent ones.

I am extremely ſatisfied with your preſent manner of employing your time; but will you always employ it as well? I am far from meaning always in the ſame way; but I mean as well in proportion, in the variation of age and circumſtances. You now ſtudy five hours every morning; I neither ſuppoſe that you will, nor deſire that you ſhould, do ſo for the reſt of your life. Both buſineſs and pleaſure will juſtly and equally break in upon thoſe hours. But then, will you always employ the leiſure, they leave you, in uſeful ſtudies? If you have but an hour, will you improve that hour, inſtead of idling it away? While you have ſuch a

friend

friend and monitor with you as Mr. Harte, I am ſure you will. But, ſuppoſe that buſineſs and ſituations ſhould, in ſix or ſeven months, call Mr. Harte away from you; tell me truly, what may I expect and depend upon from you, when left to yourſelf? May I be ſure that you will employ ſome part of every day, in adding ſomething to that ſtock of knowledge which he will have left you? May I hope that you will allot one hour in the week to the care of your own affairs, to keep them in that order and method which every prudent man does? But, above all, may I be convinced that your pleaſures, whatever they may be, will be confined within the circle of good company, and people of faſhion? Thoſe pleaſures I recommend to you; I will promote them, I will pay for them: but I will neither pay for, nor ſuffer, the unbecoming, diſgraceful, and degrading pleaſures (they cannot be called pleaſures) of low and profligate company. I confeſs, the pleaſures of high life are not always ſtrictly philoſophical; and, I believe, a Stoic would blame my indulgence: but I am yet no Stoic, though turned of five-and-fifty; and I am apt to think that you are rather leſs ſo, at eighteen. The pleaſures of the table, among people of the firſt faſhion, may, indeed, ſometimes, by accident, run into exceſſes; but they will never ſink into a continued courſe of gluttony and drunkenneſs. The gallantry of high life, though not ſtrictly juſtifiable, carries, at leaſt, no external marks of infamy about it. Neither the heart nor the conſtitution is corrupted by it; neither noſe nor character loſt by it: manners, poſſibly, improved. Play, in good company, is only play, and not gaming; not deep, and, conſequently, not dangerous, nor diſhonourable. It is only the inter-acts of other amuſements.

This, I am ſure, is not talking to you like an old man, though it is talking to you like an old friend: theſe are not hard conditions to aſk of you. I am certain you have ſenſe enough to know

how reaſonable they are on my part, how advantageous they are on yours; but have you reſolution enough to perform them? Can you withſtand the examples, and the invitations, of the profligate, and their infamous miſſionaries? For I have known many a young fellow ſeduced by a *mauvaiſe honte*, that made him aſhamed to refuſe. Theſe are reſolutions which you muſt form, and ſteadily execute, for yourſelf, whenever you loſe the friendly care and aſſiſtance of your *Mentor*. In the mean time, make a greedy uſe of him; exhauſt him, if you can, of all his knowledge; and get the Prophet's mantle from him, before he is taken away himſelf.

You ſeem to like Rome; How do you go on there? Are you got into the inſide of that extraordinary government? Has your Abbate Foggini diſcovered many of thoſe myſteries to you? Have you made an acquaintance with ſome eminent Jeſuits? I know no people in the world more inſtructive. You would do very well to take one or two ſuch ſort of people home with you to dinner every day: it would be only a little *mineſtra* and *macaroni* the more; and a three or four hours converſation *de ſuite* produces a thouſand uſeful informations, which ſhort meetings and ſnatches at third places do not admit of; and many of thoſe gentlemen are, by no means, unwilling to dine *gratis*. Whenever you meet with a man eminent in any way, feed him, and feed upon him at the ſame time; it will not only improve you, but give you a reputation of knowledge, and of loving it in others.

I have been lately informed of an Italian book, which I believe may be of uſe to you, and which, I dare ſay, you may get at Rome; written by one Alberti, about fourſcore, or a hundred years ago, a thick quarto. It is a claſſical deſcription of Italy; from whence, I am aſſured, that Mr. Addiſon, to ſave himſelf

trouble,

trouble, has taken moſt of his remarks and claſſical references. I am told, that it is an excellent book for a traveller in Italy.

What Italian books have you read, or are you reading? Arioſto I hope is one of them. Pray apply yourſelf diligently to Italian; it is ſo eaſy a language, that ſpeaking it conſtantly, and reading it often, muſt, in ſix months more, make you perfectly maſter of it: in which caſe you will never forget it; for we only forget thoſe things of which we know but little.

But, above all things, to all that you learn, to all that you ſay, and to all that you do, remember to join *the Graces*. All is imperfect without them; with them, every thing is, at leaſt, tolerable. Nothing could hurt me more than to find you unattended by them. How cruelly ſhould I be ſhocked, if, at our firſt meeting, you ſhould preſent yourſelf to me without them? Invoke then, and ſacrifice to them every moment: they are always kind, where they are aſſiduouſly courted. For God's ſake, aim at perfection in every thing: *Nil actum reputans ſi quid ſupereſſet agendum.* Adieu. Yours, moſt tenderly.

LETTER CLXXXVIII.

London, March the 19th O. S. 1750.

MY DEAR FRIEND,

I Acknowledge your laſt letter of the 24th February N. S. In return for your earthquake, I can tell you that we have had, here, more than our ſhare of earthquakes, for we had two very ſtrong ones in eight-and-twenty days. They really do too much honour to our cold climate; in your warm one, they are compenſated by favours from the ſun, which we do not enjoy.

I did not think that the preſent Pope was a ſort of man, to build ſeven modern little chapels at the expence of ſo reſpectable a piece of antiquity as the *Colliſeum*. However, let his Holineſs's taſte of *Virtù* be ever ſo bad, pray get ſomebody to preſent you to him, before you leave Rome; and without heſitation kiſs his ſlipper, or whatever elſe the *étiquette* of that Court requires. I would have you ſee all thoſe ceremonies; and I preſume that you are, by this time, ready enough at Italian to underſtand and anſwer *il Santo Padre* in that language. I hope, too, that you have acquired addreſs, and uſage enough of the world, to be preſented to any body, without embarraſſment or diſapprobation. If that is not yet quite perfect, as I cannot ſuppoſe that it is entirely, cuſtom will improve it daily, and habit at laſt complete it. I have for ſome time told you, that the great difficulties are pretty well conquered. You have acquired knowledge, which is the *Principium et Fons*; but you have now a variety of leſſer things to attend to, which collectively make one great and important object. You eaſily gueſs that I mean, the Graces, the Air, Addreſs, Politeneſs, and, in ſhort, the whole *tournure* and *agrémens* of a Man of Faſhion; ſo many little things conſpire to form that *tournure*, that though ſeparately they ſeem too inſignificant to mention, yet aggregately they are too material, (for me, who think for you down to the very loweſt things) to omit. For inſtance; Do you uſe yourſelf to carve, eat, and drink genteely, and with eaſe? Do you take care to walk, ſit, ſtand, and preſent yourſelf gracefully? Are you ſufficiently upon your guard againſt awkward attitudes, and illiberal, ill-bred, and diſguſting habits; ſuch as ſcratching yourſelf, putting your fingers in your mouth, noſe, and ears? Tricks always acquired at ſchools, often too much neglected afterwards; but, however, extremely ill bred and nauſeous. For I do not conceive that any man has a right to exhibit, in company, any

any one excrement, more than another. Do you dreſs well, and think a little of the *brillant* in your perſon? That too is neceſſary, becauſe it is *prévenant*. Do you aim at eaſy, engaging, but at the ſame time civil or reſpectful manners, according to the company you are in? Theſe, and a thouſand other things, which you will obſerve in people of faſhion, better than I can deſcribe them, are abſolutely neceſſary for every man; but ſtill more for you, than for almoſt any man living. The ſhowiſh, the ſhining, the engaging parts of the character of a fine gentleman, ſhould (conſidering your deſtination) be the principal objects of your preſent attention.

When you return here, I am apt to think that you will find ſomething better to do, than to run to Mr. Oſborne's at Gray's-Inn, to pick up ſcarce books. Buy good books, and read them; the beſt books are the commoneſt, and the laſt editions are always the beſt, if the editors are not blockheads; for they may profit of the former. But take care not to underſtand editions and title-pages too well. It always ſmells of pedantry, and not always of learning. What curious books I have, they are indeed but few, ſhall be at your ſervice. I have ſome of the Old Collana, and the Macchiavel of 1550. Beware of the *Bibliomanie*.

In the midſt of either your ſtudies or your pleaſures, pray never loſe view of the object of your deſtination; I mean the political affairs of Europe. Follow them politically, chronologically, and geographically, through the news-papers, and trace up the facts which you meet with there, to their ſources: as for example; conſult the Treaties of *Neuſtadt* and *Abo*, with regard to the diſputes, which you read of every day in the public papers, between Ruſſia and Sweden. For the affairs of Italy, which are reported to be the objects of preſent negotiations, recur to the quadruple alliance of the year 1718, and follow them down through their

ſeveral variations to the Treaty of Aix-la-Chapelle, 1748; in which (by the bye) you will find the very different tenures by which the Infant Don Philip, your nameſake, holds Parma and Placentia. Conſult, alſo, the Emperor Charles the Sixth's Act of Ceſſion of the kingdoms of Naples and Sicily, in 1736. The ſucceſſion to the kingdoms of Naples and Sicily, being a point, which, upon the death of the preſent King of Spain, is likely to occaſion ſome diſputes, do not loſe the thread of theſe matters; which is carried on with great eaſe, but, if once broken, is reſumed with difficulty.

Pray tell Mr. Harte, that I have ſent his packet to Baron Firmian, by Count Einſiedlen, who is gone from hence this day for Germany, and paſſes through Vienna in his way to Italy; where he is in hopes of croſſing upon you ſomewhere or other. Adieu, my friend!

Χαριτες, Χαριτες.

THE END OF THE FIRST VOLUME.

MVSEVM
BRITAN
NICVM